

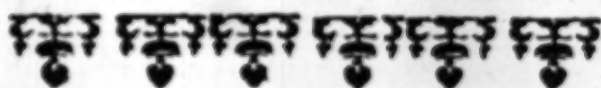


*Good Reader, with thy pen a-  
mend the faults escaped in  
the presse thus,*

## ERRATA.

Page. 8. line 5. blot out the. p. 12. l. 20. blot out 4.  
p. 20. l. 1. read so. p. 23. l. 20. r. qui se Deitilium. p. 37.  
l. 6. blot out for. p. 38. l. 18. Sonne. p. 40. l. 5. r. recount.  
p. 43. l. 7. blot out is not. p. 46. l. 23. r. only. p. 48. l. 3. r.  
stimulus. p. 52. l. 1. blot out is. p. 58. l. 2. r. these. p. 60.  
l. 20. r. *σπερσωπολιέπης* p. 62. l. 12. r. too: l.  
13. blot. p. 64. l. 19. r. this. p. 67. l. 9. r. ranke. p. 74. l. 2.  
r. notion. p. 83. l. 20. r. geitus. p. 84. l. 2. r. the. p. 85. l. 16.  
r. conde. p. 87. l. 4. adde: p. 88. l. 1. r. Holocautis. p. 94.  
l. 10. r. gald.

In the margent: p. 20. r. dominicam. p. 28. r. substan-  
tiam. p. 36. r. proles. p. 37. r. voluit. p. 55. r. eit non. p. 80.  
r. redun lat. p. 82. r. indiget, cui unitur. p. 112. r.  
*δ' ἐστὶν ibid r. κ' ἡτερά.*





# A Christ

mas bankette gar.  
nysshed with many plea-  
saunt and deynety dis-  
shes, newly prepa-  
red by Theodoze  
Wassile.

★

Luce. 14.

¶ Blessed is he that ea-  
tethe breade in the  
kyngdome of  
God.

✠

XXX





**T**o the ryghte honorable  
Syr Thomas Dorelle knyghte,  
Theodore Bale. . . wyseth  
long lyfe, cōtinual helth,  
and prosperous fe.  
licite.

†

**I**f eare vntlesse some mē  
wyl accuse me of teme-  
rite & rashnes, seyng e  
so boldly I dare offer to  
youre ryghte honorable  
maysterhyyp this lytle lucubracion  
& worke, which I made now of late,  
& entituled a Christmasse bankette, in  
asmuche as I haue ben so seldome in  
your cōpany, & haue not attempted  
nor proued at any tyme perfectly by  
mutuall confabulacion howe youre  
mynde is affected towarde me. To  
this I answere, that I syttinge at  
your table before syr monethes past  
where it pleased you very benignely  
to talke with me, perceyued in your  
A.ij. mayster

mayster Shyp at that tyme, as at all  
• other, so great humanite, comite, ge-  
tlenes & affabilitie toward al men, &  
it hath syns that tyme greatly ani-  
mated and encouraged me to excog-  
itate & inuent somewhat & I myght  
dedicate to your name, trustyng by  
this meanes that your beneuolence  
toward me should not only be encre-  
sed, but also made consummate & per-  
fecte. Whyle I sought diligently an  
argument fytte & worthy youre be-  
nignite, amonge all other it came to  
my remembraunce that this tyme of y-  
eare men vse customablye to make  
feastes & banckettes, and there vnto  
for to cal theyr frendes, louers & neigh-  
bours. When I considered this ma-  
ner & custome, it dyd so much please  
me, seying that mutual loue is main-  
tained therby, that hereof I toke an  
occasion also to make a Christmasse  
bancket. For I thought although I  
were poore & not of habilitie to make  
such



such a feast or banquet, as the custome  
requireth, yet I woulde accordynge  
to that kynde of rytches, which God  
hath indued me, prepare some ban-  
cket, & call vnto it, not twenty or for-  
ty, but euen so many as wyll come, &  
all men myght comende Basille ha-  
uyng no house of his owne, for hys  
housholde keepynge & large maynte-  
nāce of hospitalite. And for asmuche  
as ther shall not want vniuersally,  
which shal make feastes for the body  
at this tyme, I thought it beste, to  
make my banquet, a banquet for the  
soule, & men hauyng theyr bodyes  
fedde of other, might also haue theyr  
soules fed at my hande. I haue ther-  
fore prepared a Bancket, not such a  
bancket, as the meate wherof peris-  
sheth, corruptethe, and commethe to <sup>Joan. vi.</sup>  
nought, but that abideth into euer-  
lastyng lyfe. And because it maye be  
a Christmasse banquet in dede, & wor-  
thy wherat Christ shoulde be present,  
A.iii. I haue



I haue garnyshted it with many delicious, pleasaunt, deynste, yea & heauenly dysshes of the moost holy scriptures. So that whosoever eateth of this bancket, shall fynde in it much comfortable noryshment for his soule, & be occasioned therby, I doubt not to geue God hertye thanks, whiche hath vouchesafe of his deuyne clemency, & vnmesurable goodnes, frely to cal him to this celestial bakket. Woulde God that by this my bakket makynge, I might excyte & moue o-ther to vse like comunicaciō at their table, as they shall fynd here, or at y-leeste that they woulde enterlase in some parte of theyr repast theyr talke with suche honest & godly wordes as they shall here read, & vtterly reiecte & cast away all fylthy and vncleane comunicacion, all iestyng & raylyng, all blaspheming & cursing. So shoulde they haue Christe more present wryth them at theyr feastes,  
than

than manye haue nowe a dayes, at  
whose table such kynd of talke is v.  
sed, as may iustly seme not to be wor  
thy of God & his sonne Iesus, but of  
Bacchus and Venus. There be no  
Christmasse bankettes, but Christ  
les & dyuellyshe bankettes. They be  
no feastes fytte for christen men, but  
for Gentiles & Ethyokes. God ba  
nyssheth once this great absurdyte fro  
the tables of thē that professe Christ  
Nowe in as muche as at the begyn  
nyng of a newe yeare the vniuersall  
custome is to geue gistes one to ano  
ther, wherby they protest theyr mu  
tuall good wyll, loue & fauour, I be  
cause I wyll not seme to be estoura  
ged from this poynte of humanite,  
do here hūbly offer to your right ho  
norable maystershyp this my Christ  
masse bācket for a newe yeres gyfte,  
most iustly desyrig you fauourably  
to accept it, as y gyft of hym, whiche  
wylleth to you from God y father,  
A. iiii. longe

longe lyfe, continuall helth & prosperous felicitye. Hereafter God prosperinge me in my studies, & directyng my pen in y<sup>e</sup> trayuayle of his worde, I truste to cōpyle vnto the glory of God, & the immortalite of your name other workes no les godly & profitable to the readers. In the meane season that god, whose blessed word you muste intierly fauoure and followe, mought preserve in safe estate, your good maystershyp to the auancemēt of his glory, & the great quietnes of vs all in this countre, by executyng on your behalfe accordyng to your offyce cōmitted worthely vnto you by the kynges moost gracious hyghnes, suche iustyce & equite in youre iudgementes, as shal maye turne to the vtter expulsion of all vyce, & the hygh promocion & furtheraūce of al vertu. In the trauayle wherof that LORDE mought assist you, by whom kynges raygne, & y<sup>e</sup> makers of lawes  
discerne



discerne righteous thinges, by whōe  
also, as Salomon sayeth: Prynces  
beare rule, & the heade officers gyue  
iudgement accordynge to iustyce. 101a. b. 11.

A M E N.

# The Christmas

Banckette.

**T**hilemon the maker of the Bāc-  
kette, Theophile, Eusebius, and  
Christopher the gesses.

PHILEMON.

**I**Thynke it very long bi-  
tyl my neighbours whō  
I haue bydde to this my  
Christmasse Bancket do  
come. For I would be  
gladde, that before we fede our hun-  
grye bodyes, we shoulde sustayne &  
fede also our hungry soules, whiche  
do no lesse hūger for the word of God  
beyng the only noryshment therof,  
than y bodies do for cor poral meate

A. v. as



Deu. biff.  
Math. xiii.

as Christ wytnesseth: A man, sayeth  
he, shall not lyue with bread alone,  
but w euery worde þ procedeth oute  
of the mouth of God. Therefore that  
it might be a Christmas Banckette  
in dede, that is to saye, suche a feast,  
as wherby Christ maye be glorified,  
& our soules no lesse refreshed thā þ  
bodies: I desyre very much to se my  
neyghbours here shortly, that fyrst  
we maye taste, as it is conuenient &  
ryght, of the celestiall table of Gods  
word for the consolacion of our sou-  
les helth, and afterward refresh our  
mortall bodies, with such alementes  
and nozysynge, as we haue recey-  
ued this daye of Gods great libera-  
lite. And beholde I praye you where  
they come. Brothers & neyghbours  
welcome vnto me. THEO. Brother  
Philemon we thanke you hertelye.  
EVSE. We are come hyther this daye  
to put you both to payne and coste.  
PHIL. I pray you thynke not so, it is  
to me

to me neyther payne nor cost, but rather  
conforte and pleasure, to se you  
thus frēdly come & visite your neigh-  
bour. And I thanke you ryght her-  
tely that ye haue not disdayned to  
come at my request. I beseeche you,  
that ye wyll take the paynes to come  
hyther into my parloure. CHRISTO:

I am lothe to go so sone oute of this  
your haull, which fedeth myne eyes  
with so many godly and goodly spec-

tacles. PHIL. Why, is here any thyng  
that you thynke worthy to be looked

bpon? CHRI. Euery thyng is here so  
pleasaunt & conforable to the eye of  
a christen man, that he beyng in this  
haull maye iustly seme to be in a de-  
lectable Paradyse, I had almooste  
sayd, in another heauen. For here is  
nothyng dumme, all thyngs ipeake.

THEO. I pray you what is ther writ-  
ten bpon your parclose doze? PHIL.

The sayeng of Christ. I am the doze.

By me yf any mā entreteth in, he shall  
be safe,

Joan. x.

Joan. xlii.

be safe, and shall go in & oute, & shall  
fynde pasture. This is done to put  
me and my household in remembrance,  
that Christ is the doze, by whome we  
must enter into the fauoure of God,  
& obtayne the glory of heauen, as he  
hymselfe witnesseth, sayenge, I am y  
waye, the trueth, & the lyfe. No man  
commeth to the father, but by me.

Isa. lxi.

EVSE. This is christenly done. What  
is this, that is wyttten vpon your chi  
ney? PHIL. The sayenge of the Pro  
phet Esaye. The fyre of the shall not  
be quenched. CHRI. This is a terry  
ble and harde sayenge. PHIL. I haue  
paynted this sentence in y place, y  
as there other fyred on the doze ma  
keth me to reioyse and to putte my  
whole affiaunce in Christ, so this in  
lyke maner should abster & feare me  
and myne from doyng euell, whan  
by lokyng on this texte we consyder  
with our selues y inextinguible fla  
mes of hel fyre, & moost greuous pay  
nes.



mes, which are ther prepared for the  
wicked trangressours & breakers of  
Gods lawe. This doth incute & bete <sup>Isa. lxx.</sup>  
into our hertes the feare of **GOD**, <sup>Isa. l. lx.</sup>  
which expelleth synne, and is the be- <sup>Ecc. i.</sup>  
gynnyng of wysdom. For he that fe- <sup>Isa. cxi.</sup>  
reth God, shall do good thynges, say  
eth the Scripture, & shal haue al his  
pleasures in **Y** LORDES cōmādemē  
tes. **E V S E**. What haue ye ther wryt-  
ten in your wyndow? <sup>PHIL</sup>. Christes <sup>Joan. viii.</sup>  
sayeng in the Gospell of S. Iohn. I  
am the lyght of the worlde. He that  
soloweth me, walketh not in darke-  
nes, but shall haue the lyght of lyfe.  
This techeth vs, that as by this ma-  
teriall wyndowe we receyue lyght  
into our house, so by Christ are oure  
soules & senses lyghtened wyth the  
deuyne intelligēce and godly vnder-  
standyng of his blessed worde, which  
shoulde contynue in: darkenes &  
ignorancy, in as much as a naturall  
man vnderstandeth not these thyng-  
ges,



ges that pertayne to the spyryte of  
God. For Chyſte is that true lyght,  
which doth lyghten euery man that  
commeth into this worlde. THEO.  
Your table alſo, me thynke ſpeketh.  
PHIL. Herein is growen the ſayenge  
of Chyſte: Blessed is he, that eateth  
bread in the kyngdom of God. This  
is to admonyſhe vs that we ſhoulde  
not haue all our pleaſure in eatyng  
drynkynge, & banckettyng after the  
maner of the Epicures, but rather  
deſyre ſo to lyue in this worlde, that  
after this lyfe we maye be fedde in y  
ioyefull kyngdome of God by enioy-  
enge the moost glorious ſyght of the  
deuine maiesty. EVSE. What haue ye  
paynted ouer your table? PHIL. The  
ſayeng of the Prophet Elaye, yea ra-  
ther the cōmaundement of God by  
his Prophet. Breake thy breade to  
the hungry, & lede in the nedy & way  
farynge into thy houſe. Whan thou  
ſhalt ſe a naked man, couer hym, and  
thou

Joan. 1.

Luk. xiii.

Elai. iiii.

Thou shalt not despise thy flesh. **CHRIST.**

Do ye accordyng to this comaunde-  
ment. **PHIL.** I would be loth brother

Christopher to professe one thinge by  
mouth, & to practyse another in my  
lyuyng. For that seruaunt that kno

Luk. 14.

weth his **LORDES** wyll, & doth it not,  
shalbe beate w<sup>th</sup> many stripes. But in

as much as we al are to much flouthy  
ful in doying our duety, and chesely i

this one poynt, therfore I haue cau-  
sed this text to be here paynted, that

it maye alwayes put me in remem-  
braunce of doying my offyce to y<sup>e</sup> pooze

members of **Christe**. For I tell you

Mark. 13.  
wel

trueth, I thynke hym no good chri-  
sten man, which receyuyng many be

nesytes at the hand of **God**, & ca<sup>n</sup> not  
bouchsaufe to imparte & gyue some

of them to the indigent & nedye. You  
remēber, I am sure, y<sup>e</sup> story of y<sup>e</sup> rycth

Luk. 14.

ma<sup>n</sup> in y<sup>e</sup> Gospell of **Luke**, whiche sa  
red deyntly euery day at his table, &

yet would haue no pitie and mercye  
vpon

vpōn y poore Lazar whē he came to  
his doze, but suffred hī to dy for wāt  
of succoure, & therfore was he caste  
into hell fyre, & there greiuouslye pu-  
nyshed. EVSE. I remember it well.  
PHIL. This one story ought to moue  
vs for to haue cōpassion & pitie vpō  
the poore people, excepte we be myn-  
ded in this world to fare wel, & after  
this lyfe with the rycth mā to be tor-  
mented in hell fyre. For the wyle mā  
sayeth: The bread of the nedy is the  
lyfe of the poore, he that defraudeth  
him of it is a māslar. THEO. Would  
God that all men woulde remember  
this, thā should y poore people fynde  
more gentlenes at mennes handes,  
thā they do now a dayes. But what  
haue ye wrytten iust by the forsayde  
terte. PHIL. The sayeng of S. Paule  
to the Collos. Be ye thākefull. This  
sentence is placed there for to putte  
me in remēbraunce, that I should at  
all tymes gyue God thankes for all  
thinges

Ecc. xxxiii.

Colo. iii.



thynges & I receyue of hym, meate,  
drynke, cloth, health, &c. But chesely  
whan I haue dyned or supped, to be  
thanckeful for his boūteous gyftes,  
wherewith he hath fed both me and  
my household. For Chrysostome sayth  
it is conuenient that we both when  
we go to the table, and come from it,  
geue God thanks. For he that em-  
ployeth hym selfe to do this, shall ne-  
uer faul into dyckeshyp or lewdnes,  
he shall not be diseased with surfetig  
but hauyng the expectacion of pray-  
er put vpon his senses in the stede of  
a brydle, he shall eat of all thynges set  
on the table with a decent modestye  
& honest temperaunce, & shall reple-  
nyshe both his soule and body with  
much blessing. For that table which  
beginneth and endeth of prayer, shall  
neuer wante, but shall brynge to vs  
all good thynges more plenteouslye  
than any fountayne. These are the  
wordes of Chrysostome. CHRI. Godly

Hom. lxxv  
De oracione

B. J. forsoth



forsoth, and worthy to be followed.

Joan. vii.

EVSE. Neyther is this cup dū a spech  
les. PHIL. Upō this is wrytten Chri-  
stes sayeng: If ony man thyrsteth,  
lette him come to me & drynke. This  
is not done to prouoke men to super-  
fluous drynkyng, but to put thē in  
remēbraunce that yf they thyrst, that  
is to saye, desyre remissiō of theyr sin-  
nes, encrease of vertue, perfecciō of  
a spirituall lyfe, quietnes of mynde,  
purenes of herte, or ony other good  
thynge, they shoulde hast to Christe,  
which gyueth to him that thyrsteth  
of the water of lyfe frely. For who so  
euer drynketh of the water y Christ  
gyueth hym, he shall neuer thyrste  
more, but the water which is gyuen  
hym, shall be made in hym a well  
of water, spryngyng vp into euerla-  
styng lyfe. THEO. Very godly for-  
sothe. Your dysches also wante not  
speche. PHIL. They reherse y sayeng  
of christ in y gos, of Iohn: Verely, be  
rely

Esa. lii.  
Apo. xxi.

Joan. iiii.

rely I saye vnto you, excepte ye eate <sup>Joan. 6.</sup>  
the fleshe of y<sup>e</sup> sonne of man, & drinke  
his bloude, ye haue no lyfe in you.

But he that eateth my fleshe & dryn-  
keth my bloude, hath eternall lyfe, &  
I wyll rayse hym vp at the last day.

For my flesh is very meate, and my  
bloud very drynke, he that eteth my  
fleshe, & drynketh my bloud, he dwel-  
leth in me, and I in hym. This put-  
teth vs in remembraunce when we  
eate oure meate of the breakyng of  
Christes moost blessed body, and the  
sheddig of his moost precious bloud  
& by the remembraunce of it, & the bele-  
uyng of the same, our soules at that  
very present, are no lesse fed & sustey-  
ned, than oure bodies are wyth the  
meate y<sup>e</sup> is brought vnto vs in these  
dysches. And this remembraunce of

christes death, maketh vs to be thā  
full vnto God the father, & to ende-  
uour our selues to lyue worthy bys  
inestimable kyndnes, & in all poyn-

Behold whae  
the remem-  
braunce of  
christes death  
dorth.

B.ii. tes

tes to do our dyligence & God maye  
dwel in vs by his spirite, & we in him  
thorowe that sayth, which worketh  
by charite. EVSE. Here is euery thig  
so godly & pleasaunt, & it ouercōmeth  
al prayse. But seyng & we haue be  
gun to demaunde of you these questi  
ons cōcerning the scriptures in your  
house, we wyll go forth so to do, tru  
sting & ye would not be greued with  
vs for so doyng. PHIL. Brother Eu  
sebius I am not only not greued w  
you, but also very gladde that these  
my deuices haue in ery poynt plea  
sed youre mynde. EVSE. I praye you  
what is it that your charyes & schoo  
les haue carued in thē? PHIL. A say  
enge of Christe in the Reuelacion of  
Iohā: To him that ouercōmeth wyl  
I graunt to syt w me in my throne.  
CHRI. A very swete sayenge. But  
what means you by this? PHIL. It  
is not vnknownen to you, I am sure,  
howe comfortable a thyng it is for a  
wery



wey body to syt & to haue a restyng  
place. CHRI. Trueth, what than?

PHILE. Certes it is a M. tymes  
more cōfortable to haue a place wher  
body and soule after so many greate  
& daungerous conflyctes in this mi  
serable worlde, maye quietly reste.

Therfore haue I wrytten this texte  
on my chaires & stooles, to putte me  
& myne in remēbraunce that yf we  
wyl fynd rest after this life, we must  
seriously not daly but fyght w<sup>th</sup> Sa-  
tan our enemy. We may neuer gyue  
place to the world, the dyuel, nor the  
fleshe, but maynly resyst thē, beyng  
cladde with the armature of God, &  
neuer leaue vntyll we haue gotten  
the victory of them all. So shall we  
reste in the kyngdome of God, or els  
not. For the Scripture saye: h: To  
hi þouercome th, wyl I graūt to syt  
w<sup>th</sup> me in my throne. THE. What scrip  
ture, I praye you, haue ye wrytten  
here ouer your lauer? PHIL. The say

Apoc. b.  
Eph. vi.

B.iii. enge

Isa. i.

Eph. iii.

Matt. v.

Isa. xxxiii.  
1. Pet. iii.  
Isa. i.

enge of Esaye: We ye washed, be ye  
cleane, take awaye the euell of your  
thoughtes from my eyes. Here so oft  
as we washe our handes, we are mo-  
ued to remēber wyth oure selues, yf  
ony malyce, or hate be in our hertes  
towards our neyghbour. If ther be  
ony at all, we suffer not the Sunne  
to fall downe vpo our anger, but ac-  
cordinge to Chyistes precepte we go  
streight and reconcytle our selues to  
such as with whom we are at debate  
or they with vs. Moreover yf ther  
be ony other vncleanes or notable  
vice in vs, we streight put it awaye  
out of oure hertes by true & vnfa-  
ined repentance, & not only banyshe  
the vyce from vs, but also embrace y  
vertue contrarie vnto the vyce, as  
the scripture sayeth. Declýne from  
euell, & do good. Agayne, cease to do  
euell, and learne to do good. By this  
meanes hath synne no dominion in  
vs, but vertue very moche. EVSE.

I woulde

I woulde wyshe soner to come into  
this house, the into any place eyther  
of Emperour or kynge. I count him  
to dwell in a fortunate yle, & dwell-  
eth in a house so adourned & garni-  
shed with the moost odiferous, redo-  
lent, & swete smellyng floures of the  
holy scriptures. THEO. It semeth vn-  
to me also, that youre virginalles  
speake, although no man playeth on  
the. PHIL. They saye thus: The eye  
hath not sene, nor the eare hath not  
hearde, neyther hath it entred into  
the harte of man, that God hath pre-  
pared for the that loue hym: It ma-  
keth that though the sounde of y in-  
strument which is but vayne and fe-  
deth y eare for a lytle whyle, semeth  
pleasaunte & ioyfull to the hearers  
for the tyme, yet is that nothyng in  
cōparison of the celestiall melodye &  
heauenly ioye, that God hath prepa-  
red for the that loue hym. Therefore  
are we here admonysched not to de-

B.iiii. lyght

Isa. xxxiii.  
1. Cor. ii.



lyght in fantasticall instrumentes  
the pleasure wherof is more bayne,  
than the smoke, but in that melodye  
& ioye, whiche is perpetuall & neuer  
decayeth, & so to institute our lyfe &  
we maye be partakers of that vnsp  
keable pleasaunce & ioye. CHRI. The  
longer I behold the partes of youre  
house, the more I am moued to mer  
uayle, seying so rare spectacles ful of  
all vertue & godlynes. Yourre postes  
also salute your gestes, so farre as I  
can perceyue. PHIL. They expresse  
this sentence of S. Paule, the tēple  
of God is holy, which you are. This  
putteth vs in remēbraunce in what  
soeuer parte of the house we go, that  
we should so kepe oure hertes cleane  
from the infleccion of mortal synne,  
that God in them by his holy spirite  
myght dwell perperually. EVSE.  
I praye you what two great tables  
haue you hangynge there openly.  
PHIL. This is the table of the .x. com  
maunde.

1. Cor. vi. 11.

2. Cor. vi.

maundementes, which teacheth vs  
what we oughte to do, & what to ex-  
chew. The other is a tabl: also whi-  
che contayneth in it the offyces of al  
degrees and estates. It teacheth vs  
what we owe to oure mooste noble  
Prince, to oure parentes, & to all su-  
perioures. In this table euery man  
from the hyghest degre to the lowest  
may learne his offyce & duety. Ther-  
fore are these two tables redde euery  
daye openlye in my house, my wife, &  
chylde, w<sup>th</sup> al myseruauntes beyng  
called therunto, & geuyng attendaunce  
diligently to the readynge of y<sup>e</sup> same.  
If any of my household transgresse a  
ny percel of gods law, he is brought  
streightwaye to these tables, and by  
them is his fault declared vnto hym.  
So that hereby he taketh an occasi-  
on to amende his lyfe, & to be y<sup>e</sup> more  
circumspecte & ware, that he faileth  
not agayne into y<sup>e</sup> synne afterward.  
This is y<sup>e</sup> order of my house. Other

B. b. coric.

correction thā this bſe I none. Yet  
notwithſtandynge, I thanke my Lorde  
God, all do they: duety ſo well that  
I cā not wpiſe it to be done beter.  
THEO. O mercyfull God, what haue  
I herde and ſene this daye: ſo chriſti  
an a houſe, ſo godly an order neuer  
ſawe I in my lyfe. All houſeholders  
may take an example of you. Would  
God y many ſeynge this your acte,  
would in lyke maner folow it in eue  
ry condicion, garnyſhyng they: hou  
ſes with holy ſcriptures, & trayning  
they: lyues accordynge to the ſame.  
O what a flozyſhyng realme thā  
ſhoulde we haue: wyth howe ſyncer  
ſayth ſhoulde we ſerue God. Wyth  
howe ſeruent charite ſhould we pro  
cure y cōmodite of our neyghbour:  
With howe redy myndes endued w  
al hūbly ſubmiſſion ſhould we ſayth  
fully obey our moost chriſten Empe  
roure, moost redoubted Kyng, and  
moost excellent ruler: With howe ſer  
uent



uent herte shoulde we profligate and  
chase away synne: With howe vale  
aunte courage shoulde we amplecte  
& inhabnce vertue: It can not be ex  
pressed with howe many & great co  
modities this most prosperous real  
me shoulde flozyshe to the glorie of  
God, the auaucement of the kynges  
moost excellēt maiestie, to the great  
pleasure & contentacion of all youre  
myndes, if this thynge were brought  
to passe. PHIL. I am here vnder god  
and my Prynce a ruler ouer thys  
my lytle houlholde, & I thynke my  
self to beso much bound in cōscience  
to bryng the by vertuoufye, that yf  
ony of them shoulde peryshe, theyr  
bloud shoulde be required of my hand  
at the dreadfull daye of iudgement.

CHRI. Woulde God that all houlhol  
ders, yea all Byschoppes & Curates  
would wayte & attent bpō theyr pa  
ryshes with no lesse dilygence than  
you do on your flock. EVSE. The very  
same

Exc. lxxiiij.

same woulde I wythe, THEO. Than  
woulde christe me knowe Christ & his  
lawes better the they do nowe aday-  
es, and serue theyr Prince w a more  
faythfull and obedyent harte. PHIL.  
Well thus haue ye sene my symple  
wytte in dyspyng these aforesayde  
thynges for the right institucion of  
my selfe & family. And it pleaseth me  
wel, seyng that it doth not displease  
you. EVSE. The lyght herof hath so  
delyghted vs, that nothyng hereto-  
fore hath fed our eyes with so great  
delectacio & pleasure. Neyther haue  
we be here bayne & ydle spectatours,  
but haue reposed all these thynges  
in oure brestes, that euery one of vs  
intende to garnyshe his house and  
order his familye in lyke maner, gy-  
uynge you ryght herty thanks for  
the callynge of vs hyther this daye.  
PHIL. Seyng y ye haue now sene the  
moost pryncipal pleasures of my hault,  
I praye you vouchsaue to take the  
payne

payne for to come into my parlour.

THEO. We follow you gladly. PHIL.

Nowe are ye welcome hyther. CHRI.

I praye you neyghbour Philemon,  
what haue we here to do? I am now  
more rauyshted then I was before.

Here is euery thyng so godly, plea-  
saunt that it semeth vnto me to be  
a figure of the newe & celestial Ieru-  
salem. which is so gorgeiously decked

ape. xxi.

& garnyshted wyth all kynde of hea-  
uenly treasures. But I praye you,  
what do ye mene by your table spred  
w<sup>th</sup> a fayre whyte & fine cloth? Again,  
what four bookes haue you layd vp-  
on the table, cladde & couered moost  
preciously wyth cloth of gold. PHIL.

It is not briknowen to you neygh-  
bours that I dyd bydde you vnto a  
Christmasse Bancket, & very frende-  
ly ye are come to me. Nowe that it  
myght be a Christmasse Bancket in-  
dede, I was mynded not on ly to pro-  
uyde meat for youre bodyes, as the

common



common fasthyon of the worlde is,  
but also for your soules, or els howe  
coulede it be a Christmasse Bancket?  
These foure bokes that lye here, are  
thus named. The fyrst is the fyue bo-  
kes of Moyses w<sup>th</sup> certayne other vo-  
lumes of the olde Testamēt. The se-  
conde is the Prophetes. The thyrde  
the newe Testamēt. The fourth, the  
Doctours of the chyrche. For euery  
one of vs here is a boke of lyke nom-  
ber, & for euery one of vs, all. These  
are the maysters of the Christmasse  
bancket. Theyse are they which shal  
feaste you. Theyse are they, that  
haue in store se many godly & goodly  
dishes mooste comfortable for oure  
soules healthe. Whā we haue ones  
taken our repast of these moost dely-  
cious dishes, than by Gods fauour  
wyl we repare to the feast of the bo-  
dy, whiche the cōmon sorte only cele-  
brate, neglectynge þ, which is p<sup>ri</sup>nci-  
pal & moost p<sup>re</sup>cious. CHRI. We de  
syre

tyze very much to taste of these plea-  
sant and deyntry dysches. THEO. My  
herte reioyseth to heare these thyn-  
ges. EVSE. We thynke it a hundred  
yeare tyll we begynne oure bancket.

PHIL. Seynge y<sup>e</sup> ye are so desyrours  
to tast of this moost godly bancket,  
come of, & that it may be done am<sup>e</sup> ſg  
vs with the more fruyte, let vs al<sup>e</sup> w<sup>th</sup>  
one consent knele downe & praye to  
God for the assistance of his spiryte.

EVSE. Agreed. PHIL. If it wyl please  
you to gyue audience, & quietly to  
heare, I wyl praye in the name of  
you all. THEO. Let it be so. EVSE.

Yea I praye you. CHRI. That is best  
PHIL.. Heare now. ¶ The prayer.



Good God & mercyfull fa-  
ther the author & gyuer of  
all w<sup>is</sup>domes, which at the in-  
tercession of thy welbeloued  
sonne Iesus Chryste our LORDE and  
sauoure dyddest sende downe accor-  
dyng to thy promyse thy holye spy-  
ryte

Jaco. l.

Act. 11.

ryte to lyghten the hertes & senses  
of the apostles before they could syn-  
cerly vnderstand the hygh misteries  
of thy deuyne wyll: We moost hum-  
bly besech the, that all cloudes of ig-  
norancy & darkenes dispelled & put  
away, we beyng here gathered togi-  
ther in thy name, may thowowe that  
same thy spiryte enioye the lyght of  
thy eternal verite, & so reuerentlye  
read & take of thy most blessed word  
at this presēt, & we vnderstandyng &  
same beig enflamed w<sup>th</sup> & loue & redig  
therof, maye in all poyntes fasthyon  
oure lyfe accordinge vnto thy holye  
worde, & seriouslye prouyde, that the  
lyght of all our actes & maners may  
so shyne before mē, & they seyng our  
good workes, maye glorify the oure  
father which arte in heauē, to whom  
w<sup>th</sup> thy welbeloued sonne Iesus  
Christ & the holy ghost thre distincte  
persones in deite, and yet one very  
true & perfecte God in essence, be all  
honour

Mat. 5.



honour, prayse, & glory for euermore  
THEO. Amen. EVSE. So be it. CHRI.  
LORDE. let it so come to passe. PHIL.  
Nowe let vs fall in hande with our  
Christmasse bancket. I beseeche God  
so to temper our tonges thorow the  
influence of the holpe Ghoste, that  
we speake here this daye nothyng  
dissonante from the verite of Gods  
worde, but altogether to the glo-  
ry of his moost blessed name, & the cō-  
forte of all our soules. THEO. The ve-  
ry same thyng we also wyshe.

PHIL. Nowe wyll I hyngge forth vnto  
you the bancket, & because I wyll  
not overrate & ouercharge youre sto-  
maches with to much meate at ones  
(although there ought not to be any  
sufficiēcy, much les any nimiete in  
spiritual thynges, so desyrous of the  
shoulde we be) I haue at this present  
only prepared accordyng to the nu-  
ber of vs foure dysshes, that we ta-  
styng of the, yea rather eatyng, de-  
C. J. uouryng

nouryng & digestyng them w<sup>th</sup> greddy  
 stomackes, maye haue the moze lust  
 & desyre to retourne to the mortely.  
 I praye you syt downe euery mā in  
 a chaire. Nowe wyl I serue you w<sup>th</sup>  
 your fyrst dyshe, cōtayned in y<sup>e</sup> fyrst  
 booke of Moyses. I ayle not you ther-  
 fore to whette your stomakes, & gre-  
 dely to deuour whatsoeuer I bryng  
 forth vnto you.

**T**he fyrst dyshe.

Gen. iiii.



Cursed is y<sup>e</sup> crth in theyr  
 worke. It shall brynge  
 forth vnto y<sup>e</sup> thornes &  
 brymbles. THEO. This  
 is a dyshe lytle pleasaut  
 for the begynnyng of our bancket.

PHIL. Content your selues, it is ne-  
 cessary that this dyshe hath y<sup>e</sup> fyrste  
 place, y<sup>e</sup> the other that folowe may sa-  
 uour y<sup>e</sup> more deliciously to your mou-  
 thes. The acrimony and tartenes of  
 thys dyshe shall so pearce youre sto-  
 mackes that it shall minister to you

an

an appetyte & lust to deuour y other  
y more greedely. For I do not i this  
behalfe followe the maner of Satā,  
which promysed fyrste to Eue swete  
& delectable thynges, & afterwarde  
payed her w thynges moost sower &  
displeasaunt, but rather of the Pro-  
phet Esay & of Iohn Baptist, which Esay. 6.  
Math. 23.  
fyrst of all greuously rebuked y wic-  
ked in theyr sermons, & afterwarde  
cōforted thē agayne moost sweetely.  
Neyther differed Christ and his Apo-  
stles from this maner of preachyng.  
Take therfore thys dyshe in good  
wor th, & heare me nowe patiently.  
Whan thowowe y suggestion of the  
olde wply serpēt Adā & Eue had trā-  
gressed Gods cōmaūdement, God ac-  
cordinge to theyr desertes expulled  
them out of Paradise, & sente them  
into this bale of misery, sayeng vn-  
to Adam amonge all other thynges  
this aforesayd texte: Cursed is y erth  
in thy worke. It shall brynge for the Gen. 3.  
C. ii. vnto



unto thornes & brymbles. Here do  
we learne y for the synne of Ada all  
the earth, that is to say, all the crea-  
tures are cursed & made subiecte to  
vanite. They nowe brynge forth no  
more goodly & pleasant fruytes, but  
thornes & brymbles, that is, synne, wic-  
kednes, vice, & all other abhominaci-  
on. This one synne of our fyrst fa-  
ther Ada hath condēned vs all, that  
euer haue ben borne syns, or shall be  
here after. EVSE. He thynketh that  
though he offended, yet his offence  
should not turne to our dānacion, se-  
yng we were not then borne. PHIL.  
Yies in good sayth brother Eusebi-  
us. For his synne was oure synne.  
His dānacion was our damnacion.  
His death was our deth. I wyl read  
unto you the mynde of the famous  
Doctour Origen, concernyng this  
matter: If Leuy, sayeth he, whiche  
was borne the fourth generacion af-  
ter Abraham, was than counted to  
be in

In epistle.  
ad Rom. lib  
v. Cap. v.

be in the loynes of Abraham, muche  
more all men that are borne or haue  
ben borne in this world, were in the  
loynes of Adam, when he was yet in  
Paradyse. And all men whym & in  
him were expelled out of Paradyse,  
when he was put out from thence, &  
by him death, which came vnto him  
by the interpretacion, came also con  
sequently vpon the, whom he had in  
his loynes. PHIL. I praye you lette  
vs heare what the holye scriptures  
saye in this behalfe. THEO. We reade  
in the fourth booke of Esdras y third  
chap. on this wyse: The fyrste Adam  
bearynge a wicked herte dyd synne,  
& was ouercome, & not onely he, but  
all that were borne of hym. Also Osee. <sup>Osce. ii.</sup>  
the Prophete sayeth: They euen as  
Adam haue trasgressed the couenāt  
& therin haue they synned agaynste  
me, that is, sayth S. Jerome, vpon <sup>Tom. ii.</sup>  
this terte, in Paradyse all haue syn  
ned agaynste me, euē lyke vnto the  
C. iij. synne

Eze. xxb.

Joan. iii.  
Mat. xii.

Joan. viii.

Rom. b.  
I. Cor. vi.  
Rom. iii.  
Psalm.

synne of Adā For it is no meruayle,  
sayeth he, yf that which went before  
in the father, be also condemned in y  
chyliden. But I wyll reherse to you  
more scriptures: Of a woman came  
the begynnynge of synne, sayeth the  
wyle man, & by her all we dy. Christ  
also sayeth, y which is borne of flesh,  
is fleshe. Agayne, how can ye speake  
good thynges, when ye youre selues  
are euell? Also in an other place, eue  
ry one that doth synne, is the seruāt  
of synne. S. Paule also sayeth: By  
one mā synne entred into this world,  
& by synne death, & so went deth tho  
rowe all men, in as muche as all we  
haue synned. Agayne, in Adā all are  
dead. In another place also he sayth,  
all haue synned, & want the glory of  
God. Therfore Dauid cōfelleth that  
he was begottē in synne, & borne in  
synne. And saynte Paule affyrmeth  
playnelye, y we are borne by nature  
the chyliden of wrath. What saye ye  
nowe



nowe my frendes, do ye not nowe at  
the laste perceyue that the synne of  
Ada hath condemned vs all, so y<sup>e</sup> his  
synne is our synne. C H R I. We per-  
ceyue it well, & beleue it also. P H I L.  
I wyll reherse vnto you a sayeng of  
S. Bernard: In the faull of y<sup>e</sup> fyyste <sup>Ser. in cena</sup>  
man, sayeth he, dyd we all faull. We <sup>domini.</sup>  
fell vpon an heape of stones & in the  
myer, so that we are not only inqui-  
nated, spotted and defyled, but also  
wounded, & greuouly shaken, brused  
& broken. Agayne he sayeth: Verely <sup>Ibidem.</sup>  
we are begotten in synfull pleasure,  
therfore although it be agaynst our  
wyl, yet do we feale certayne unlaw-  
full & beastlyke mocions of concupis-  
cences in our selues. Hereto agreeth  
S. Austen sayeng, marke brothers, <sup>De verbis</sup>  
beholde that mankynde came forth <sup>Apost. Sc 2</sup>  
from the fyyste death of the fyyste ma. <sup>mis.</sup>  
For synne from the fyyste man entred  
into the world, & by sinne death, and  
so went death thowowe all men.

C. iiii. Marke

Rom. 8.

Marke this word went thorow. Co  
sider that ye haue hearde, loke what  
this is, went thorow. It went tho-  
row. Hereby is y<sup>e</sup> yong chylde gylty.  
Syn he hath not done, but drawne.  
For y<sup>e</sup> syn dyd not remayne in y<sup>e</sup> fou-  
taine, but went thorow, not hi or hi  
but wēt thorow al mē. The fyrst syn-  
ner, y<sup>e</sup> fyrst preuaticatour begat syn-  
ners bonde to death. Thus ie you y<sup>e</sup>  
both the holy scriptures & also y<sup>e</sup> an-  
cient Doctours do conclude that all  
we are dāpned righteously for Adā's  
offence. So that euery mā natural-  
ly, as S. John Chrysostome sayeth,  
is not only a synner, but also euery  
whyte synne, as the Apostle sayeth:  
We were by nature y<sup>e</sup> sōnes of wrath  
And this is it, that God the father  
sayde to Adā: Cursed is the earth in  
in thy worke, as I rehearsed to you  
before. THEO: Chā haue we learned  
here, that all we are cursed & dāned  
in Adā's worke, that is, for y<sup>e</sup> synne  
which

Rom. xxi.

De aduen.

Domini.

Ephe. ii.

Gen. iii.

whiche he commytted in breakynge  
Gods moost holye cōmaūdement.

PHIL. Ye saye trueth. EVSE. This  
is a thyng necessary to be known.

PHIL Without þ knowledge of our <sup>Mark this  
thing well</sup> selves, we can neuer truly know god  
nor vnderstand his holy scriptures.  
Therfore wyl I go forth to minister  
vnto you the residue of youre fyrste  
dyshe. It foloweth: It shall brynge  
forth vnto the thornes & brābles, I  
praye you what other thyng dothe  
your corrupte nature brynge forth  
vnto vs than thornes & brambles, þ  
is to saye, synne, wickednes, vngod-  
lynes, & all that euer is contrary to  
the wyll of God? And in dede synne <sup>Synne ca-  
pared to a  
thorne.</sup> maye well be cōpared to a thorne or  
bremble. For as the thorne & brēble  
prykketh the body & woundeth it gre-  
uouflye, yea and bryngeth many ty-  
mes destruction vpon it, except other-  
wyse it be holpen, so lykewyse synne  
moost geruouflye prykketh, woundeth  
and



and vtterly destroyeth the soule, excepte it be remeded by Gods mercy thorow Iesus Christ. THEO I thinke this to be true, PHIL. It therfore followeth þat asmuch as al we are dead in Adam, we are not able of our selues to ryse agayne from deathe to lyfe. And seying that we are synners all that euer we do, muste nedes be synne, yea it is synne in dede, & deserueth euerlastynge death. For as the scripture sayeth. The disposicion & thought of mānes herte is prone to euil from his yong age. We are wicked chyldren, & a lyenge seed. We are that seed, whiche was cursed frō the begynnynge. We are lyke brute bestes. We are carnall & flesshely, solde vnder synne. We are vnprofitable seruantes. We all haue gone astraye lyke shepe. We all are Hypocrites & wycked. We are all lyars. We al are vncleane, and all our righteousneses as a clothe polluted w<sup>th</sup> mēstrue.

All

Gen. viii.  
Eia. lvi.

Sap. xii.  
Ista. xlviii.  
Rom. vi.  
Luk. xvi.  
Esa. lvi.  
Esa. x.  
Ista. xvi.  
Esa. lvi.

All haue synned. There is not one <sup>Rom. iii.</sup>  
dothe good, no not one. There is no <sup>10sa. xlii.</sup>  
man cleane from fylthynes, no not <sup>Job. xxi.</sup>  
the yonge chylde. Ther is no man a- <sup>10sa. xxi.</sup>  
ble to say, my herte is cleane, & I am <sup>10sa. xxi.</sup>  
pure from synne. For our hertes are <sup>10sa. xxi.</sup>  
wicked and inscrutable. We are not <sup>10sa. xxi.</sup>  
able to thynke a good thoughte. All <sup>10sa. xxi.</sup>  
that euer we byng forth is thornes <sup>10sa. xxi.</sup>  
& brables, that is to saye, synne, un- <sup>10sa. xxi.</sup>  
godlines, & all abhominacion. What <sup>10sa. xxi.</sup>  
are we nowe of oure selues I praye <sup>10sa. xxi.</sup>  
you tell me. CHRI. Very synners. <sup>10sa. xxi.</sup>

EVSE. Yea and al that euer we do in  
Ada, & of our owne strength, is plaine  
synne and wickednesse. PHIL. I am  
glad that we haue learned what ye  
are of your selues by Adam. I praye  
you what are ye able nowe to do for  
to saue your selues from this perel,  
wherunto ye are fallen by Adam?

THEO. Verely I can not tell, EVSE.

Forsoth I thynke very lytle. PHIL. The captiue  
of man.  
Ye might right well haue sayde, no  
thinge

thyng at all. For I ensure you that  
 ye beyng leste vnto your selues can  
 do none otherwise but synne, a faull  
 headlyng into all kynde of mischese.  
 Your wytte strength, polecy, imagi  
 nacion, reason, & free wyll auayleth  
 here nothyng, to delyuer you from  
 the captiuite of Satan. He leadeth  
 you as the mayster dothe his bonde  
 slaue, whither soeuer it pleseth him,  
 as Christ witnesseth: euery one that  
 doth synne, is the seruaunt of synne.  
 Ye remember, I am suere, the story  
 of the wounded man, in the Gospell  
 of Luke, which beyng dispoyled and  
 robbed of al his clothes & greuouly  
 wounded, laye styll halfe dead. THEO.  
 I remeber it very well. PHIL. This  
 wounded mā signifieth euery chylde,  
 of Adam. The clothes signify fayth  
 charite, iustyce, mercy, & such other  
 bertues. The theues are Satā and  
 his aungels. The woundes are syn  
 nes. Haulfe deade is to be alyue in  
 the

Joan. b. 11.

Luk. 10.

Mark here



the fleshe, & clayne in the soule thow  
rowe synne. All this are we by Adā.  
And as this wounded man could not  
be holpen of the Preste nor Leuyte,  
vntyll the Samarytane came, no  
moze can we be holpen by ony crea-  
ture or worke, tyll christ cōmeth the  
true Samaritate. We can not cer-  
tes, we can not helpe our selues, but  
euen lye styll in the stynkyng pud-  
dle of synne. Loke in what case Sa-  
tan leaueth vs, in the verye same do  
we remayne, excepte God of his mer-  
cy thowme Christe helpeth vs. Ney-  
ther can free wyll nor all the wytte  
& polecye that we haue, profyte here  
any thyng, tyll God indueth vs w  
strēgth from aboue. For as S. Au-  
sten sayeth: The nature of man all  
though it dyd remayne & cōtinue in  
that integryte and purenes, wher  
it was made, yet could it kepe it selfe  
by no meanes, if the creator & maker  
of it dyd not delpe. Therfore seynge  
that

Ep. ii. c. vi.  
ad Paul.

Lab. de no  
cant. ca. viii  
Item. de cor  
et gra. ca. ii.  
Phil. ii.  
Joan. xv.

that wout the grace of god it could  
not kepe the health that it receyued,  
howe is it able to repare and get a  
gayne that which it hath lost, with  
out y grace of God? Agayne he saith  
free wyll sufficethe vnto euell, but  
vnto good it auayleth lytle, excepte  
it be holpen of that almyghty God.  
Therefore is it well sayde of the Apo-  
stle, God worketh in vs both the wyl  
& the dede. Hereto agreeth the sayng  
of Christ. As the vyne braunche can  
not beate fruyte, excepte it abyde in  
the vyne, no more can ye except ye a-  
byde in me. I am the vyne & ye are y  
braunches. He that abydeth in me, &  
I in him, the same bryngethe forth  
much fruyte. For without me ye can  
do nothyng. If any mā abydeth not  
in me, he is cast out as a braunch, &  
is wythered, & men gather the & cast  
the into y fyre, & there burne. Thus  
se ye what ye are of youre selues by  
Adam, & that no strength ye haue  
ones

ones to aspyre oꝝ breath towarde o-  
ny goodnes, much lesse to do oꝝ work  
any good thynge, excepte ye be hol-  
pen of God. Ye se also howe full of  
synnes, diseales, woundes, lozes, bot-  
ches, cankers, & al þeuer nought is  
ye are. Ye se agayne, how ye are not  
able of your selues to recouer youre  
innocēcy, that ye lost by Adā. CHRI.

Alas what is now to be done? THEO  
The rehersyng of these thynge ma-  
keth me very sad. PHIL. It shoulde

rather make you verye glad. For as

S. Hierome sayeth: This is þe true  
wyldome of a man to knowe hym  
selfe to be imperfecte, & as I may so  
speake, the perfecciō of all righteous  
men in the fleshe is imperfecte.

In d'al.com  
tra. pelag.

Agayne he sayeth: Than are ye righ-  
teous, when we confesse oure selues  
synners, & oure righteousness consi-  
steth not of our owne meryte, but of  
the mercy of God, as the holy scrip-  
ture sayeth, the righteous mā is the

Contra pelag  
lib. i.

1010. x

accuser



accuser of hymselfe in y begynnynge  
of his spech. Therfore must ye cōfesse  
your selues to be that in dede, which  
ye are, y is, very synners, yf ye wyll  
be set free from this miserable cap-  
tiuite, wher w ye are now to muche  
wzapped and ouerwhelmed. EVSE.  
We confesse y same. THEO. We now  
knoweledge y of our selues by Adā,  
we are nothyng but synners, & all  
that euer we do without the spirite  
of god is playne synne, as S. Paule  
sayeth: What soeuer is not of fayth  
is synne. PHIL. Well seynge that ye  
haue so fruytfully digested the fyrst  
dyshe of your Bancket, nowe haue  
I a fyfte place, a conuenient tyme, &  
a good occasion to brynge vnto you  
the seconde dyshe, as it followeth in  
order. CHRI. I praye you let vs tast  
of it. THEO. That thyng also do I  
desyre.

**T**he seconde dyshe.

Philemon.

PHILEMON.



Our second dyshe is cōtay-  
ned in that same chap. wher-  
in the fyrst is recited. Ther-  
fore deuoure this w<sup>th</sup> no lesse

\* \* \* gredy appetyte than ye haue done y<sup>e</sup>  
other. For this dyshe is much delici-  
ous & very wholesome for the vertu-  
ous preseruaciō of the soule. I nowe  
brynge it forthē vnto you. Beholde  
here it is. I wyll sette ennemyte be-  
twene the & an woman, betwene thy  
seed & her seed, & that selfe seed shall  
tread downe thy heade. Howe dothe  
this sauour in your mouth? THEO.

Euery pleasauntly forsoth: but we do  
not perceyue what it meneth. PHIL  
Heare therfore: These were the wor-  
des of God the father to the serpent  
whan by his craft & suttelty he had  
made Adā to offende, & in thē is com-  
prehended an whole See of treasu-  
res. For they declare both oure free  
delyueraunce from captiuite, & also

D. i, the

the victory ouer Satan and all his  
army. When Satan had thought þ  
he had gotten the ouerhand of man,  
and brought him into the same case,  
wherinto he was throwen for his to  
much arrogancy & pryde, thynkyng  
by this meanes to deceyue God of his  
purpose, which had made man for to  
supply þ nōber of Aungelles, which  
perysshed when Lucifer fell from he  
uen: God wylling to shewe himselte  
of no lesse puissaunce to saue mā tho  
rowe his mercy, than Satā was to  
condēne hym thowowe his crafte, py  
tied streyght way the miserable fall  
of mā, & afterwarde spake these con  
fortable wordes to the great confusi  
on of Satan, & the excedyng conso  
lacion of man: I wyll set enymite be  
twene the & an woman, betwene thy  
seed and her seed, that selfe seed shall  
treade downe thy heade. Thys wo  
man is the mooste blessed and pure  
virgyn Mary, which was here pro  
mised

The Womanē



myself to brynge forth þe seed, whiche  
should tread downe Satans heade.

The Seede.

This seed is Iesus christ which toke  
flesh vnfaynedly of that moost pure  
virgyn, & became man for our sake.

And he it is, which was promysed of  
God the father to treade downe the  
head of the serpent. THEO. I per.

ceyue that by the serpente ye meane  
Satan. But what is mente by the  
treading downe of his head? PHIL.

The treading  
downe of the  
Serpentes  
heade.

The destruccion of his power. For þe  
chefe strength & power of a serpēt cō  
systeth i his head. Though his tayle  
or body be stryken or wounded, he for  
ceth not much. For he wyl put them  
both in perell for the safegard of his  
head, but yf his head be once stryken  
or wounded, thā loseth he his power,  
than dyeth he shortelye. Therefore is  
Christ promysed here, not to treade  
downe the tayle or bodye of the ser  
pent, but his head, wherby is sygni  
fied the destruccion of his whole po.

Ps. 110. ver.

wer. So that nowe Satan shall ne-  
uer more triūph agaynst Gods elect.  
Do ye nowe perceyue this matter?  
E V S E. Yea forsoth. C H R I. I neuer  
hearde so much befoze. P H I L. Well,  
nowe beholde the great & excedynge  
mercye of God towarde you, that ye  
maye learne that to be true, whiche  
God speaketh by his Prophet Ose:  
Thy destruccion, oh Israell, cometh  
of it selfe, but thy saluacion cometh  
only of me. Ye haue heard that Adā  
synned, & that thozowe his synne all  
we were dāned. T H E O. I remēber it  
wel. P H I L. The scripture testifeth &  
so sone as Adam had offēded, he hyd  
hym selfe, & fled from the face of god,  
he was so greatly ashamed of y sinne  
that he had cōmytted. For after his  
offence he came not to G O D as he  
ought to haue done, neyther sought  
he grace & remission of hys synne at  
the goodnes of God, by cōfessing his  
synne with a faythfull repentaunt  
berte,

Ose. xiii.

Gen. iii.

The mystery  
of Adam.

herte, but streyghtway after þe trāf-  
gressiō of þe p̄cept he fled from God,  
& hyd himselfe frō þe face of God, & as  
they vse to saye, put his heade in a  
bushe lyke a coward for feare? Oh  
where are the powers of free wyl, yf  
man be once withoute the spirite of  
God? Man hath nowe no power to  
seke for saluacion, but rather conti-  
nueth styll in his olde wickednes, &  
seketh to be far from the face of god,  
couetyng rather to be damned than  
he would once appoach vnto þe syght  
of God, synne hath so clayne his cou-  
rage, Satā in him hath so great do-  
minion, yea whan he consyderethe  
his wyckednes, he is angry w<sup>th</sup> God,  
hateth God, and wyssheth that ther  
were no God, that he myght escape  
unpunysshed, euen as an enemy of þe  
publygue weale wyssheth that ther  
were no kynge, no Emperour, no ru-  
ler, no gouernor, no magistrate, but  
all lyke hymselfe, that freely & wout

D.iii. punish



The good  
nes of God.

punyschement he myght defoyme, re  
nue, teare, despoyle y pubkque wele  
at his owne pleasure. Nowe beholde  
the vnspeakable benygnte of God.  
Whē Adam had fled from hym, and  
hyd hymselfe, so that he had no hope  
of helth, but vtterly dyspayred of all  
consolacion, loking for extreme tyra  
ny, to be exercysed vpon hym at eue  
ry houre accordyng to his desertes,  
God lyke a mercyfull father sought  
hī vp, & spake befoze hī y swete wor  
des heretofore reherled vnto sat<sup>a</sup>, y  
by this meanes he myght receyue cō  
solacion, & so be saued by geuyng ear  
nest fayth to that moost comfortable  
promyse. O the vnmeasurable good  
nes of this celestial father He is that  
shepeherde, whiche neuer leaueth se  
kyng vntyll he hath found the shepe  
that was lost. He is y father, whiche  
ioyefully receyueth agayne into his  
house that sonne, whiche prodigally  
had spent all his substaunce. He is y

Luk. xvi.

Sama.

Samaritane, which healeth y<sup>e</sup> worst<sup>Luk. x.</sup>  
ded man. He is that LORDE, whiche<sup>Math. xxvi.</sup>  
maketh of a blasphemour an Apostle,<sup>Act. ix.</sup>  
of a persecutor a preacher. And whēce  
commeth this his goodnes: of vs: of  
our good dedes: of our merites: Na  
berely, but of his bounteous mercy  
and great goodnes. Frely and with  
out deserte worke th he this thyng.  
We are saued by grace thow faith  
& that not of our selues, for it is the<sup>Eph. ii.</sup>  
gyfte of God, & commeth not of wor  
kes, bycause no man should boast him  
selfe. We beig iustified by his grace<sup>Tit. iii.</sup>  
are made heyres, accordyng to hope  
of euerlastyng lyfe. Not for the wor  
kes of ryghteousnes which we haue  
done, but accordyng to his mercye  
hathe he saued vs. We are iustified  
freely by his grace. By grace are we<sup>Rom. iii.</sup>  
saued, & not by workes. Yf by grace,  
then not of workes, or els grace were<sup>Rom. xi.</sup>  
not grace. He dyd chose vs by hys<sup>Joan. x.</sup>  
grace, & not we hym by our workes,  
D. iiii. as christ

*Eph. 1.*

*Ps. lxxxvi.*

*Isa. xlii.*

*Eph. 1.*

as christ wytnesseth, ye haue not cho-  
se me, but I haue chosen you. Paule  
also sayth, God did chose vs in christ  
before the foundations of the world  
were layd. Hereto pertayneth y<sup>e</sup> saye-  
enge of the Psalmograph: Blessed is  
he o Lord, whome thou haste chosen  
and taken vnto the, for he shal dwell  
in thy inner courtes. That God of  
his free mercy dyd chose vs without  
our desertes, whan we were synfull  
& poore without any goodnes o<sup>r</sup> god-  
lyues, he hym selfe testifye th by hys  
Prophet, sayenge: I haue chosen the  
in the fyre of pouertie. EVSE. So far  
as I can perceyue nowe, God alone  
is y<sup>e</sup> autho<sup>r</sup> of our saluacio<sup>n</sup>, & he of  
his free mercy and aboundant grace  
dyd chose vs to be his heyres, before  
the foundations of the worlde were  
layd. CHRI. Yea and that before we  
wrought any goodnes, o<sup>r</sup> shewed o-  
uy poynte of kyndnes toward hym,  
PHIL. Ye saye trueth. And that ye  
maye



maye knowe that I wraſte not the  
ſcriptures, I wyl read vnto you the  
ſayeng of S. Auſten: He was gyue  
ſayth he, for our ſines, & roſe againe  
for our iuſtificacion. Thy iuſtifica-  
cion, thy circumſicion is not of thy  
ſelfe. By grace are ye ſaued thoroꝝe  
ſayth, & that not of your ſelues, but  
it is the gyfte of God, not of woꝝkes  
vnielle paduēture ꝑ wouldeſt ſay, I  
haue deſerued it, & therfore haue I  
receiued it. Thinke not ꝑ ꝑ dydeſt re-  
ceyue it by deſeruīg, whiche couldeſt  
not haue deſerued excepte ꝑ haddeſt  
receiued it Grace wēt befoꝝe thi me-  
ryte, grace is not of meryte, but me-  
rite of grace. For if grace were of me-  
ryte ſo haddeſt ꝑ boght it, & not recei-  
ued it frely. Thou ſhalt ſaue thē ſay-  
eth he, for nothyng: What is this,  
thou ſhalt haue them for nothyng?  
Thou fyndeſt in thē nothyng wher-  
by thou mayſt ſaue them, & yet doſte  
thou ſaue them. Freely thou gyueſt,

Deber. Ape  
Ser. 16.

D, v. frely

In p<sup>ro</sup>. 30<sup>la</sup>  
xxx.

frely thou sauest. Thou goest before  
all merytes, that thy gyftes may ob  
tayne thy merytes. Utterlye doeste  
thou geue frely, saue frely, which fin  
dest nothyng, wherof thou mayest  
saue, & fyndest muche wherby thou  
mayest cōdemne. Agayne he sayeth,  
thou hast done no good, & yet is re  
mission of synnes gyuen vnto the.  
Let thy workes be looked vpon, and  
they be all found euell, Yf god should  
gyue the þe whiche is due to thy wor  
kes, he shoulde surely cōdemne the.  
But God doth not gyue vnto the þe  
payne whiche is due, but giueth the  
grace, whiche is not due. Also vpon  
this texte, to al that are at Rome be  
loued of God, sayntes by callynge:  
Here also, sayeth he, he sheweth that  
it is the excedyng mercy of God ra  
ther then thy meryte. For he say  
eth not, to them that loue God, but  
to thē that are loued of God. For he  
loued vs fyrst, that we beyng loued  
should

In ep. ad  
Roma.

Should also loue hym. S. Bernarde <sup>In Cant.  
Ser. lxvii.</sup>

also sayeth: Grace maketh me iustifi-  
ed freely, & lykewyse delyuered from  
the bondage of synne. Hereto agre- <sup>Lib. i. Ad  
mon. mii.</sup>

eth Iulgētius, sayeng: God gyueth  
grace to the vnworthy freely, wher'w  
the wycked beyng iustified maye be  
lyghtened w the gyfte of good wyll,  
& with the power of good workyng,  
that mercy pꝛeuentynge and going  
before he maye begyn to wyll good, &  
mercy subsequent and folowynge, he  
maye be able to do the good that he  
wylleth. Thus perceyue you, & whā  
there was nothyng in vs, wherfoze  
God shoulde loue vs, yet he freely lo-  
ued vs, & chosed vs by his grace to be  
his chyldren, as S. John sayth: Be- <sup>i. Ioan. iii.</sup>  
hold, what a loue the father hath ge-  
uen to vs, that we should be called &  
sonnes of God. Agayne he sayth: In  
this is loue, not that we loued God,  
but that he loued vs, & sent his sone <sup>i. Ioan. iii.</sup>  
to make agreement for oure synnes.

And



And a lytle after: We loue hym, by  
cause he fyrst loued vs. **T H E O.** What  
moued God to be so beneficiall vnto  
vs, seying we had offended so greuous-  
ly, & were than by no meanes able to  
pacify his wrath w<sup>th</sup> ony good work:  
**E V S E.** This woulde I also gladdely  
knowe. **P H I L.** His owne mere good-  
nes was the occasion of his loue to-  
ward vs for his sone Iesus Christes  
sake. In hym, by hym, & for hym, is  
God the father mercyfull vnto vs, &  
freely saueth vs without ony respect  
of our good workes. For as **S. Paule**  
sayeth: Yf righteousness came by the  
lawe, thā dyed Christ in vayne. And  
God hymselfe sayth by the Prophet,  
I am, I am he, which putteth away  
thyne iniquities, yea & that for myn  
owne sake, & wyll remember thy syn-  
nes no more. Put me in remēbrance  
& let vs be iudged togyther: Declare  
yf thou haste ony thynge, that thou  
mayest be iustified. And this is it, &  
we speake

**Gal. vi.**

**Isa. xliii.**

**Rome. iii.**

we speke of before, that selfe seed shall  
tread downe thy head. Furthermore  
God sayde to Abraham: In thy seed  
shall al nacions of the erth be blessed.  
This seed, sayth S. Paule is Christ  
by whom al we are blessed, that is to  
saye, receyued into fauour, forgiven  
of oure synnes, freelye iustified and  
made heyres of eternal glory: CHRI.  
Howe cometh this to passe by Christ  
I praye you: PHIL. Merely on this  
wyle, when all we were dampned in  
Adā, God of his mere mercy and ex  
ceedyng grace promised to Adā and  
his posterite, that ther should be one  
borne; which should delyuer the out  
of theyr seruitude and restore them  
agayne to grace. This dyd God the  
father in the olde lawe not only ma  
ny tymes promise, but also obūbrate  
& shadowe by diuers misteries, figu  
res, cloudes and ceremonies, that by  
them y faithful myght receyue con  
solaciō. And at the tyme appoynted  
of

Gen. xxi.

Gal. iii.

Gen. iii.  
Rom. xxi.  
Deut. xxi.  
Ex. xii. xxi.  
Num. xxi.

Isa. vii.  
Rom. i.

Luke. i.

Eph. ii.

Heb. ii. 14.

of **G O D** the father this mā **Jesug**  
**Christ** came into the worlde. He was  
conceyued by the holy ghoſt, & borne  
of the virgyn **Mary**, accordynge to  
the holy ſcriptures: He was begottē  
of the ſeed of **Dauid** as pertaynyng  
to the fleſhe. **THE O.** Yea & that with  
oute the ſeed of man. **PHIL.** Ye ſaye  
trueth. He receyued ver y fleſhe by þ  
wonderfull operaciō of gods ſpirite  
of mar ye, the ſtyl remainyng a pure  
and cleane virg yne. It was neceſſa-  
ry that he ſhoulde be borne of a vir-  
gyn, inas much as the nature of mā  
is full of carnall concupiſcence, & de-  
fyled by **Adam**, oz els coulde not he  
haue ben a pure & ſufficient ſacrifice  
before **God** for vs. For by nature all  
we are borne the chyldren of wrath,  
ſaieth **S. Paule**. Therefore without  
the ſeed of on y man, which is corrup-  
ted in **Adā**, was he borne of y moost  
pure and vndefyled virgyn **Mary**,  
beyng conſormable to vs in al thyn-  
ges



ges, synne alone except. For our synne  
was so grat, that it coude be put a-  
waye neyther by any chyldē of Adā,  
nor yet by aungel, but only by suche  
one, as beyng of our fleshe, shoulde  
be bozne without the seed of man, &  
without any carnall concupiscence,  
And for almuche as this coude not  
be broughte to passe by anye carnall  
man, therfore was it necessarye that  
the sonne of god shoulde come downe  
from the right hande of God the fa-  
ther, and be made very man for our  
sake, that he beyng both God & man  
myght by his moost precious bloude  
pacify god the fathers wrath, & reco-  
cyle vs agayne to him. God so loued  
the world, sayth Christ, that he gaue  
his only begotten sonne, that euery  
one that beleueth in hym, maye not  
peryshe, but haue euerlastyng lyfe.  
For God sent not his sonne into the  
worlde for to condemne the worlde,  
but that the worlde shoulde be saued  
by

Col. 1.

Joan. 11. 26.

Roma. vii.

by hym. He that beleueth in him, is not condēned. But he that beleueth not, is alredy condemned, because he hath not beleued on the name of the only begotten sonne of god. GOD spared not his owne sōne, sayth S. Paule, but gaue him for vs all.

Roma. v.

Agayne, God setteth out his loue & he hath to vs, seynge that whyle we were yet synners, Christ dyed for vs much more than now, seynge we are iustified i his bloud, shal we be preserued from wraethe thozowe him. For yf when we were enemies, we were reconcyled to God by the deathe of his sonne, much more seynge we are reconcyled, we shall be preserued by his lyfe. Not only so, but we also toy in god by the meanes of our LORDE Iesus Christ, by whome we haue receyued this attonement. Also S. John sayeth: For this purpose appeared the sonne of God, for to loose the woꝝkes of the euell. Agayne, in this appeared

1. Joan. iij.

1. Joan. iij.

appeared & Ioue of God to vsward,  
because that God sent his onely be-  
gotten sonne into the world, that we  
myghte lyue thoroꝝe hym. Thus se  
you & whā there was no hope of sal-  
uaciō for vs in ony creature, God of  
his owne fre goodnes set downe his  
only begotten sonne to be a Sauy-  
our vnto vs. EVSE. This do we per-  
ceyue right well. PHIL. Nowe marke  
agayne, howe that by hym alone we  
are saued. His name is IESVS, that *Math. 1.*  
is to say, a sauiour, for he it is that sa-  
ueth his people from theyr synnes,  
neyther is there any other name gy-  
uen vnto men vnder heauē, wherein  
they must be saued, but only by this  
name IESVS. To hym giueth all the *Act. iiii.*  
Prophetes wytnes, that thoroꝝe his *Act. x.*  
name, all shall receyue remission of  
sinnes, that beleue in him. Be it kno-  
wen vnto you, ye men & brothers, & *Act. xiii.*  
by this Iesus Christ remissio of sin-  
nes is preached vnto you, & from all  
C. i. thynges



thynges, from the whiche ye coulde  
 not be iustified by the law of Moyses  
 by him is euery one that beleueth iu-  
 stified. He is y<sup>e</sup> lambe of God, whiche  
 taketh away the synne of the world.  
 He is oure resurreccion & lyfe. He is  
 the waye, trueth & lyfe. No man com-  
 meth to the father but by him. He is  
 the good shepheard, by whom we be  
 saued from the wolfe. He is the doore,  
 by whom we must enter into grace.  
 He is the vyne, in whome we bringe  
 ingrafted muste nedes bynge forth  
 muche fruyte. He is oure wisdom, e  
 righteousness, sanctificacion & redē-  
 cion. He is our peace. He is our medi-  
 atour & aduocate. He is alpha & ome-  
 ga, that is, both the begynnyng and  
 endyng of our saluacion. Moreover  
 by him are we at peace with God.  
 By him haue we a waye in thowre  
 fayth vnto this fauoure, wherin we  
 stond, & reioyse in hope of the prayse  
 that shall be gyuen of God. By hym  
 is the

Joan. i.

Joan. xi.

Joan. xiii.

Joan. x.

Joan. xv.

i. Cor. i.

Eph. ii.

i. Tim. ii.

Joan. ii.

Apoc. xx.

Roma. b.

is the fauoure of God plenteous to-  
warde vs. By hym & his righteous-  
nes are we made righteous By him  
hath the lawe of the Spirite of lyfe Rom. viii.  
made vs free from the lawe of synne  
& deth. By hym hath god the father  
blessed vs with all spiritual blessing  
in heauenlye thynges. By hym dyd Ephe. i.  
God chose vs, before the foundaciōs  
of the worlde were layd, & we should  
be sayntes & faultles before hym. By  
hym are we made dere to god the fa-  
ther. By him haue we redempcion, Ephe. i.  
by his bloud remission of sinnes. By  
him are all thynges both in heauen  
& earth gathered togyther. By hym  
we, which in tymes paste were farre  
of, are made nigh thorow his bloud.  
By hym we haue an open waye vn-  
to the father. By him are all our sin-  
nes forgyuen vs. By hym are we de- Col. ii.  
pyuered from the wrath to come. By i. The. ii.  
hym and by his bloude are we made  
cleane from all synne. By hym & by i. Ioan. i.

E. ii. the

Heb. x.

the oblacion of his mooste blessed bs.  
by done once for all, are we sanctifi-  
ed. Yea by that one oblacion hath he  
made perfectte for evermore the that  
are sanctified. To conclude, by hym

Rom. vi.

is euer. a styng lyfe gyuen vnto vs.  
Thus se you that by Christ all good  
thynges chaūse vnto vs, & that god  
the father is wel pleased & set at one  
w<sup>th</sup> vs for his sake, as he himselfe wyt-  
nesseth.

Mat. iii.

This is my welbeloued sōne  
in whome I am well pleased, or for  
whose sake I am fully contented w<sup>th</sup>  
man.

Ad vital.  
ep. cxi.

Hereto agreeth the sayenge of  
S. Austen: All y<sup>e</sup> euer receyue euer-  
lastyng lyfe, receyue it not but by

In manual  
cap. xxi.

Christ. Therefore sayth he in another  
place: All my hope is in the death of  
my LORDE. His death is my meryte,  
my refuge, succour, health, lyfe, & my  
resurrecion. My merite is the com-  
passiō of the LORDE. I am not wout  
meryte, so long as y<sup>e</sup> LORDE of merci-  
es shal not want. And yf y<sup>e</sup> mercies of

the Lorde



Y LORD be many, I am plenteous in  
merites. The stronger he is to saue,  
the more without iopardy am I, let  
vs therfore gyue thanks, sayeth he,  
to the LORDE & our sauour, whiche  
no merites goryge before, hath he-  
led vs that were wounded, reconcy-  
led vs his enemies, redeemed vs from  
captiuite, brought vs agayne out of  
darkenes into light, called vs again  
from death to lyfe, & let vs humblye  
confessyng our fragilite & weakenes,  
desyre his mercy, & in as muche as he  
hath prevented vs, as the Psalmio-  
graph sayth, with his mercy he may  
bouchesafe not only to preserue and  
kepe in vs, but also to augment and  
encrese his gistes or benefytes, whi-  
che he hath bouchesafe to gyue vs.  
CHRI. Amen. THEO. So be it. EVSE.  
LORDE let it so come to passe. PHIL.  
Howe dothe this seconde seruyce of  
your Bäcket please you? THEO. We  
neuer i our lyues tasted a dyth more

Lib. 1.  
Hom. xiii.

C. iii. plea.

pleasaunt & comfortable to our soules health. EVSE. We haue nowe learned what we are of oure selues, and wher remedye is to be gotten, but by what meanes shall we come by it? What thynge maye be the occasion wherby we maye receyue so many & so great benefites at y<sup>e</sup> hande of God the father for Iesus Christes sake? I praye you a good fellowshippe declare this vnto vs. PHIL. I neuer heard a questiō asked in better tyme, for the answer to it is your thyrde dyshe, whiche before you propounded this question, I was fullye determined to set before you. And nowe here it is.

**T**he thyrde dyshe.

PHILEMON.

**R**epent, & beleue the gospell. These were the wordes that our sauour christ as marke testifieth, vsed when he began to preach. In the which he declareth by what

by what meanes we may obtayne re-  
mission of our synnes, & the celestiall  
heritage of gods glory. Repent, say- Thom. lxxi.  
De penitencia  
eth he, & beleue the gospel. If yste he  
exhorteth vs to repentaunce, which  
is, as Chrysostome sayth, not only to  
cease from the olde euylles, but also  
to folow better offices, & suche thyn-  
ges as oughte of dutie to be done, as  
Dauid sayeth: Declpne frō me euil, Psa. cxviii.  
& do good. S. Iohn the Baptyste in  
lyke maner in the begynnyng of his  
preachyng sayd: Repēt, for the king- Matth. iii.  
Luk. xxiij.  
dome of heauen is at hand. Christ al-  
so after his resurreccion commaun-  
ded his Apostles to preach repētaūce  
and remission of synnes in his name  
vnto al nacions. Lykewyse we read  
in the Actes of y Apostles, than whā Act. ii.  
Peter preached to the Jewes much  
of Christ, & shewed them that he was  
the same LORDE Iesus, whome they  
had crucyfyed, they were pricked in  
theyr hertes & sayd: Ye mē & brythre  
C. iij. what



what shall we do? Peter sayde vnto  
thē: Repent, & be baptised euery one  
of you in the name of Iesus Christe  
for the remission of synnes, & ye shall  
receyue the gyfte of the holy Ghost.  
Here se you that Christ and his Apo-  
stles declared Repentaunce to be a  
meane wherby we maye obtayne re-  
mission of our synnes & euerlastyng  
lyfe. And that you may perceue the  
matter the more plainly, I wyl lyue-  
ly paynte in moost euident colours  
and set it out before your eyes w<sup>th</sup> cer-  
tayne other histories of both Testa-  
mentes, & ye maye learne to be true,  
whiche Chrysostome sayeth. THEO. I  
pray you: what sayth he? PHIL. Ther  
is not, sayeth he, there is not, beleue  
me, ony synne in y<sup>e</sup> worlde, that doth  
not gyue place to the vertue of repē-  
taunce, yea rather to y<sup>e</sup> grace of god,  
which when we turne to better thin-  
ges, dothe streyght wayes worke w<sup>th</sup>  
vs. EVSE. This is a comfortable say-  
enge

In Math.  
Thom. xii.

enge for synners. PHIL. Yea and in al  
poyntes agreable to the holy scriptu  
res. For Christe came not to call the <sup>Matt. ix.</sup>  
ryghteous, but synners vnto repen-  
taunce. Howe marke for your helth  
and consolacion. Dauid committed <sup>i. Reg. xii.</sup>  
both māslaughter & adultrye, & ther-  
fore was he threatened many euels  
of God by his Prophet Nathā. Not  
withstandyng he had not so sone re-  
pentēd hym of his acte, & cōfessed his  
faute, sayenge: I haue offended the  
LORDE, but the Prophet sayde: The  
LORDE hath turned away thy syn,  
thou shalt not dye. & ynge Achab <sup>iii. Reg. xxi.</sup>  
so dyd slay his subiecte Naboth, that  
he myght enioy his vyneyard. And  
God therfore sent his Prophet Eli-  
as vnto hym for to tell hym that the  
dogges shoulde lycke his bloude also  
euen there, where they lycked the  
bloude of Naboth, and that eue-  
ry one of the house of Achab that ma-  
keth water agaynst the wali, shal

be dayne. &c. Achab streyghte waye  
was ashamed of his faulte, repēted,  
cut this clothes, couered his fleſhe  
with garmentes of heere, faſted, ſlepte  
in ſacke cloth, & walked with a heuy  
countynaunce, & therfore god ſeyng  
his repentaunte herte, ſayde that he  
would not bryng in that euell in his  
dayes, but i his ſones tyme. Agayne  
kyng Maſſeſ, in a ſmuch as he re  
pentēd, for all the abhominaciō that  
he comyted agaynſt god & his glo  
ry, was forgiuē, & afterward nobied  
among y frēdes of god. The Ninui  
tes were threſtened with forty day  
es to be ſubuerſed for their diſſolute  
& wycked lyuynge. But they beyng  
ſtryken with repentaūce in y meane  
ſeaſon, & amendynge theyr lyle, recey  
ued fauour & were ſaued. As I may  
come nerer home, as they ſaye, who  
was more famous in ſynne thā Ma  
ry Magdalene, yet in a ſmuch as ſhe  
faithfully repented, & bewayled her  
ſynfull

lit. Re. xxi.  
ii. pa. xxiii.

Jonas. iiii.

Luk. vii.



synfull luyng, her synne & were for  
 gyuen her. Peter denyed Christ, yet Math. xxvi.  
 seynge he repented & wepte bytterly  
 for his offence, he was sauorablely re  
 ceved to grace. The prodigal sonne Luk. xv.  
 althoughe he had consumed all hys  
 goodes, was ioyfully receved in as  
 much as he repented & knowledged  
 his offence. The thefe called neuer for  
 grace tyl y<sup>e</sup> hour of deth, yet seynge y<sup>e</sup> Luk. xiii.  
 he bewayled than his misery, & a red  
 mercy, he was herd, & wēt w<sup>th</sup> Christ i  
 to Paradys. Do not these hystories  
 besydes other, shewe of what greate  
 strength repentaunce is. CRH. Cer  
 tes they be very cōfortable for poore  
 afflicte synners. PHIL. Thus se you  
 that repentaunce is a great cause of  
 the mitigacion of gods wrath, yea &  
 an acceptable Sacrifyce to God as Psal. l.  
 David saith, a sacrifice to God is a  
 troubled spiryte, a contryte & hūble  
 herte god wyl not despise. Thus re  
 pentaunce maketh a man to bye vn  
 to synne, & to lyue to righteousness.

Beholde  
 what true re  
 pentaunce  
 worketh in  
 man.

Ram. x.  
dia lxxiii.  
Mat. v.  
John i.

Ser. xxi. de  
penitencia.

It maketh vs so lōg as we are i this  
worlde valeantly to enarme our sel-  
ues, and to enter battayle with Sa-  
tā & his army, & cōtinually to fyght  
agaynst our enemies. It maketh vs  
to hate all wyckednes, & embrace all  
vertue, so ȳ dayely we procede more  
& more from fayth to faith, & frō ver-  
tu to vertue. It maketh vs to hun-  
ger & thyrste after ryghteousnes. It  
maketh vs to desyre to be dissolued  
from this mortall body, & to be with  
Christ. No mā is able to expresse suf-  
ficiently ȳ excellency & vertu of this  
true and faythfull repentaūce. And  
this is it, which maketh Chrysostom  
to crye out on this maner: O repen-  
taunce, which thoroꝝwe gods mercye  
forgyuest synne, & openest Paradise,  
which healest a man contryte & bro-  
kē, & makest merye hym that is sad,  
callest agayne lyfe frō deathe, resto-  
rest the state, renuest the honour, gy-  
uest boldenes, reformest strēgthes, &  
powrest

powzell i agayne grace more aboun-  
dāt. O repētaūce, what new thynges  
shall I tell of the? Thou doste losē all  
thynges that are bounde. All thyn-  
ges losened doste thou set at liberty:  
All troublous thynges doste þ mitti-  
gate. All thynges broken doste thou  
make whole. All confused thynges  
doste thou make cleare. Al desperate  
thynges doste þ encourage Orepē-  
taunce more rutulante than golde,  
more bryght than the sonne, whome  
synne doth not overcome, nor defec-  
tion suppressē nor desperaciō put a-  
waye. Repentaunce refuseth coue-  
tousnes, abhorreth lecherie, exche-  
meth furour & madnes, maketh loue  
stronge, treadeth downe pryde, re-  
frayneth the tonge, falschyoneth ma-  
ners, hateth malyce, excludeth enuy  
Perfecte repentaunce compelleth a  
synner to suffer all thynges gladly.  
If a violente person seke the that he  
hathe, he forbyddeth hym not. If he  
taketh



taketh awaye his garment, he stry-  
ueth not agaynst hym. To hym that  
stryketh the one cheke, he profereth þe  
other. If any man wyll compell him  
to go a myle with him, he wyll of his  
owne free wyll go two. If he be cha-  
stised, he geueth him thanckes. If he  
be prouoked, he holdeth his peace. If  
he be sharply spoken vnto, he spea-  
keth gently agayne. To his superi-  
our he gyueth reuerence. To his in-  
feriour, he is lowly. In his herte is  
contricion, in his mouth confession,  
in his worke all humilite. This is þe  
perfecte and fruytfull repentaunce  
To him that repenteth so, God is at  
hand, a noyssherto hym that is hū-  
gry, a gyuer of drinke to him that is  
thyrstye. O repentaunce the mother  
of merce, the maystres of vertues,  
thy workes are great, wherw̄ thou  
dost loosen the gylty, refresbeth the  
that offend, reuelest them that hyde,  
recreateth þe desperate. By þe Christe,  
appoynt

appoynteth vs that y<sup>e</sup> kyngdom of he-  
uen is at hande, sayenge, repent, for  
the kyngdome of heauen is at hand.  
Hitherto haue I reherled vnto you  
the mynde of Chrysostome cōcerning  
repentaunce, whereby ye maye per-  
ceyue, as I sayde before, that repen-  
taunce is one of the principall mea-  
nes, wherby we obtayne remissiō of  
synnes & the kyngedome of heauen.

EVSE. God gyueth vs all grace truly  
to repent. THEO. But howe shall we  
know, whā we truly repent on such  
maner, that it prouoketh God to be  
mercifull to vs. CHRI. In dede this  
is a thyng necessary to be known.

PHIL. To this youre question shall  
S. Austen aunswere, which sayeth:  
Whan thou dost so repent, y<sup>e</sup> y<sup>e</sup> thing  
sauoureth to y<sup>e</sup> bytter i thy mid, whi-  
che before was swete in thy lyfe: and  
that, whiche dyd delyght the before  
in thy bode, doth trouble the in thy  
berte, than doste thou repent well, &  
saye

Str. ter. de  
Nat. dom.

Mark wel.

Rom. vi.

Repentaunce  
and faythe  
muste be ioyned  
together.

I saye to God, to the alone haue I synned, & euell haue I done before the.

So that the whole summe of repentaunce is this, to dye vnto synne, & to lyue vnto righteousness, which is signified by our plonyng in y<sup>e</sup> fonte when we are baptysed, & by oure takyng out agayne, as S. Paule sayeth, we are buryed togyther w<sup>th</sup> hym by baptysme into deth, y<sup>e</sup> as Christ is raised vp from the dead by the glory of his Father, so we in lyke maner should walke in a newe lyfe. THEO.

If we repent, be soyr for our synnes, cōfesse our wyckednes, amende oure lyfe, is this ynough? PHIL. This is much certes, but not all. For repent is not only cōtayned in your dysche, but also, Beleue the Gospell. This your repentaunce must be ioyned w<sup>th</sup> fayth, & lyncked with a sure perswasion, that God the father accordyng to his promyse wyll vndoubtedly forgive you your synnes for his sonne

Jesus



Jesus Christes sake. For Caym, &  
sau, Pharao, Saul, Antiochus, Ju-  
das & many other repented & graui-  
ted theyr offences, yet were they not  
forgyuen. Many also among the ve-  
ry Heithen & gentiles glystered out-  
wardely with a meruaylous godly  
conuersacion, & sorowed very great-  
ly yf at any tyme they dydde defyle  
theyr innocencye with ony spotte of  
vncleanes, yet were they not made  
heyrer of eternall glorie. And why?  
Merely they tasted after a certayne  
maner of þe fyrst parte of your dysch,  
but not of the laste. They repented,  
but they beleued not þe gospel, that  
is, they sought for no helpe of theyr  
wickednes at gods excedyng mer-  
cy thowhe Jesus Christ. They had  
not the christen fayth in the, whiche  
commynge from a repentaunt & so-  
rowfull herte, maketh haste to God,  
and approcheth boldly to the throne <sup>Heb. 4. 16.</sup>  
of his grace, that it maye obtayne fa-

Mark this  
well.

Mat. xxi.

Luk. xli.

uour and remission of synnes. Repē  
taunce without fayth bryngeth des-  
peracion, but repentaunce accompa-  
neth fayth, bryngeth remission of sin-  
nes, tranquillite of consciēce, & euer-  
lastyng lyfe, as we maye easely per-  
ceyue by two of Christes Disciples.  
Judas sold Christ, & Peter denied &  
forsooke Christ. Here both sinned,  
both repented, both confessed theyr  
offence. One by manifeste wordes, &  
the other by teares. Yet was Peter  
saued, and Judas damned. How so?  
Bycause that the repentance of Pe-  
ter was ioyned with fayth & hope of  
forgyuenes, & the repentance of Ju-  
das was not so. Mary Magdalene  
dyd not only repent of her synful ly-  
uynge, but also beleued to haue re-  
mission of her synnes. And therfore  
dyd not Christ only saye of her vnto  
Symon the Pharise, many synnes  
are forgyuen her, bycause she loued  
much, but he also sayd vnto her w  
a lyue

a lyuely boyce, thy sayth hath saued  
the, goo thy waye in peace. Heare  
what Chrysostome sayth: If thou be  
wythered & worne away of synne, re  
newe thy selfe by repētaunce. Why,  
may he that repenteth be saued? yea  
vndoubtedly? Wherof commeth it to  
passe? of y<sup>e</sup> LORDES fauourable mer  
cy. Truste not to thy repentaunce.  
For thy repentaunce can neuer put  
away so great synnes. If it were thy  
repentaunce alone, thou myghteste  
well feare, but seyng that the mercy  
of God is accompanied with repen  
taunce, be on a good conforTE, for it  
ouercommeth thy wickednes, & god  
is erceedynge mercyfull, & so full of  
gentlenes, that he dyd not spare his  
owne sōne for to redeme the vnkīnd  
seruautes. Saye not vnto me, I  
haue synned to much, howe can I be  
saued? Thou canste not in dede saue  
thy selfe, but thy LORDE can. And he  
so putteth awaye thy synnes, & ther  
ff. ij. remai

Hom. lxxx.  
De penitencia

Rom. viii.



breth no pꝛynte, sygne oꝛ toke of the.  
Here ye se also by Chrysostome that  
repentaunce wout an earnest fayth  
had & reposed in the mercye of God,  
can by no meanes put away synne.  
This your dysse therfore teacheth  
you both to repent & also to beleue.  
ffor what so euer is not of faythe, is  
synne sayeth S. Paule: The worde  
of the LORDE is right, sayth Dauid  
and all his workes are in fayth.  
A worke without fayth, sayeth Chri  
stome, is nothyng. Agayne he say  
eth: we must haue fayth euery wher  
I meane that fayth, which is the mo  
ther of all good thynges, y medicine  
of helth, without the which a man ca  
not perceyue the doctrine of great &  
excellent thynges, but is lyke vnto  
them, which takynge in hande for to  
swynne ouer y see wythout a shyp,  
whan they are a lytle forward, they  
hādes & they fete beyng once wery,  
are vtterlye ouerwhelmed wyth the  
waues

Ro. xliii.

Iſa. xxxii.

In Math.  
Thom. xix.

In Ioan.  
Thom. xxvii

In i. Ti.  
Thom. l.

waies of y<sup>e</sup> see. Also in another place  
All oure elders are reported y<sup>e</sup> they  
pleased God by fayth, therfore with  
out that, all thiges come to nought.  
Hereto agreeth S. Austen, sayenge:  
The medicyne of the soule and of all  
woundes, & the alone sacrifice to ap  
pease Gods wrath for the synnes of  
all men, is to beleue in Christe. Ney  
ther canne anye man at all be made  
cleane, eyther from originall synne,  
whiche he hath drawne of Adam, in  
whom all haue synned, & be made na  
turally the chyliden of wrath, or fro  
the synnes, which they, by not resi  
styng the carnall concupiscēce, but  
by followyng it & seruyng it by vi  
graciousnes & wycked lyuyng haue  
added & put therto, excepte by fayth  
they be enunied & ioyned togyther i  
the body of him, which without any  
carnall entylemente & mortiferous  
delectacion was conceyued. Thus  
se you that repentaunce wythoute  
J. iiii. fayth

De her. Das  
Scr. 1h

1. Macc. vi.  
3. Macc. vi.  
Sap. i.  
Sap. iii.  
Eccl. xxi.  
Olee. ii.  
Joan. vi.  
Gal. iii.  
Act. xv.  
3. Macc. vi.  
Gal. iii.  
Rom. b.  
Gal. iii. iii.  
2. Cor. v.  
1. Joan. b.

sayth auayleth nothyng, but enuni-  
ed & ioyned with fayth is a synguler  
and hygge treasure. For by  
fayth doth God heare vs. By faythe  
are we blessed. By faythe dothe God  
appere vnto vs. By fayth do we vn-  
derstand the trueth. By fayth do we  
kepe the commaundementes of God.  
By fayth are we maryed to God.  
By fayth haue we eternall lyfe. By  
fayth are we purifyed. By fayth are  
oure hertes made cleane. By faythe  
are we made the sonnes of God. By  
fayth are we iustified. By fayth we  
please God. By fayth we be borne of  
God. By fayth we subdue Satan.  
By fayth do we ouercome the world  
To conclude, by fayth all goodnesse  
chaſse vnto vs, and without fayth  
all euell thynges fall vpon vs. No  
meruayle, for as Chrysostome sayth:  
Fayth is the foundacio of the moost  
holy religio, the bonde of charite, the  
subsidiē of loue. This fayth confyr-  
meth



meth holynes, corroborateth & ma- Ephe. vi.  
1. Met. b.  
Joan. v.  
 keth stroge pure liuyng, garnisheth  
 dignities. In chyl dren it shyneth, in  
 yonge men it flor ysheth, in olde mē  
 it is a godly spectacle, it confirmeth De file Abra  
hā. ser. xxxiii  
 al kyndnes, it exalteth degrees, it he  
 peth all offyces, in the pooze man it  
 is plealaunt, in the meane man nie  
 ry, in the ytych honest. ffaith preser  
 uech frende shypes, gathereth togy  
 ther assemblies, reporteth euer wel.  
 It desp yseth no man, it contemneth  
 no man, it saylethe no man, excepte  
 perchause he fyrt sayleth her: ffaith  
 vnderstandeth che commaundemen  
 tes, kepeth the preceptes, fulfylleth  
 promies. ffaith maketh vs acquaint  
 ed with God, & cōstituteth vs fren  
 des with Christ. Thus haue I decla  
 red vnto you in this your thyrd ser  
 uyce, that the onely meanes to ob  
 tayne remission of oure synnes & to  
 be made heyres of eternall glozve, is  
 vnfaynedly to repente, & ffaithfully  
Repentance  
and ffaith  
are the only  
meanes, to  
obtaine re  
mission of  
synnes.  
 f. iiii. to

to beleue, that is to saye, to forsake  
 oure olde lyuynge & to become newe  
 men, garnysching our lyues with al  
 the fruytes of the spiryte, and to be-  
 leue earnestly, that thowowe this re-  
 pentance and fayth, God wyll vn-  
 doubtedly for Iesus Chyestes sake for-  
 gyue vs all oure synnes, receyue vs  
 agayne into fauour, & make vs hey-  
 res of his eternall gloze. EVSE. This  
 is the moost pleasaunt dyshe that e-  
 uer I tasted. THEO. These thynges  
 that you haue spoken vnto vs are so  
 comfortable & me thynke, I am nowe  
 enflamed & more set on fyre thā euer  
 I was before. CHRI. As I maye vn-  
 faynedly reporte vnto you the affect  
 of my herte, verelye syns that ye de-  
 clared to vs & goodnes of God the fa-  
 ther toward vs thowow Iesus chryst  
 I haue felte in my herte such an ear-  
 nest fayth & burnynge loue toward  
 God and his worde, that me thynke  
 a thousande fyres coulde not plucke

The pre-  
 ching of  
 gods kinde  
 res maketh  
 men earnest-  
 ly to loue  
 God, and to  
 seeke for to  
 full of his  
 wyll.

me away from the loue of hym. I be-  
gynne nowe vtterlye to contemne,  
despyse, reiecte, cast awaye, & sette at  
nought al þe pleasures of this world,  
wherein I haue so greatlye reioyced  
in tymes past. All the thynges of god,  
all the displeasures of God, al þe fyres  
& paynes of hell coulde neuer before  
this daye so allure me to the loue of  
God, as you haue nowe done by ex-  
pressyng vnto me the excedyng mer-  
cy & vnspeakable kyndenes of God  
towards vs wretched synners, inso-  
much that now from the very herte  
I desyre to knowe what I maye do,  
that by some meanes I maye shewe  
agayne my herte to be full fyred on  
the sekynge of his glory. For I nowe  
desyre nothyng more the the auance-  
ment of his name. PHIL. It reioyceth  
me to heare these thynges of you.

Therefore nowe wyll I, as due order  
requireth byynge forth your fourth  
yea & laste dysse, that ye may know

f.v. what



what ye ought to do agayne toward  
God for his vnmesurable bountye &  
infinite benefytes toward you, that  
ye luyunge in this worlde worthy of  
his kyndenes, may after this lyfe re  
ceyue the crowne of glory. THEO. I  
praye you brynge it forth streyghte  
wayes, for we much desyre to tast of  
it. EVSE. Ther is nothyng that I  
wyshe more than continually to be  
fedde with the meate of such an hea  
uently bancket. Therfore I pray you  
go forth to minister vnto vs the resi  
due of our moost delicious feast.  
PHIL. Agreed, but marke well, for  
here it is.

The fourth dysse.

Eph. ii.



We are the workemanshipp of  
god, created in christ Iesus  
vnto good workes, whiche  
God hath prepared that we  
should walke in them. This is y<sup>e</sup> say  
enge of S. Paule, which a lytle be  
fore this sentence in his Epistle to y<sup>e</sup>  
Eph.

Ephe, declareth, as I haue hitherto  
taughte you, that by nature we are  
the chyl dren of wrath, & are saued on  
ly by grace thoro w fayth, & that not  
of our selues, for it is y<sup>e</sup> gyfte of god,  
& com meth not of wo rkes, by cause  
no man shoulde bo ste hym selfe. And  
whan he hath this done, immediate  
ly he exo r teth vs to good wo rkes, sai  
enge that we are the wo rke man ship  
of God, created in Ch riste Jesu vnto  
good wo rkes, which God hath prepa  
red y<sup>e</sup> we should walke in them. Here  
maye ye learne, what is your duety  
to do vnto God agayn, seyng that he  
frely thoro w fayth hath saued you  
without e any merites, deseruynges  
or good dedes on your behalfe. Your  
duety is to lyue wel, to pra ct yse goo  
de wo rkes, to ex erc yse godly actes,  
to lede a vertuous conuersaciō, and  
in all your lyfe thoro w the study of  
innocency to seke the glory of God.  
Now shall your cōuersacion declare  
and

what the  
duty of the  
fayth ful is

**1. Tim.**  
**1. 5.**

**De becat.**  
**Gen. cap. 1.**  
**Lib. 1.**

**Ibidem.**

**De do. gen.**  
**cap. 1.**  
**Lib. 1.**

and shewe by externall workes whether your repentaunce be vnfayned or not, whether your fayth & loue towarde God be sincere, true, & proceeding from a godly herte or not. For yf your repentaunce, faith & loue be christian & vnfayned, than shal good workes ensue & followe agreable to the same. For saythe, sayeth Chrysostome, sheweth that, whiche is true. And out of syncer fayth cometh charity, in so much that he, whiche beleueth truly in God, can neuer be without it. S. Ambrose also sayth: fayth is the mother & bryn timer for the both of good wyll & righteous workyng. Agayne he sayeth: A newe creature hath this property by grace, & they which are the workemanship of god which are made in Christ by an heavenly natiuite, be no more sluggish nor other gyuen to lyue dissolutely, but they go forth & profyte from vertue to vertue, in walkyng by the waye of good



of good woꝝkes. Also i another place  
he sayeth, God gyueth to the whom  
he choſeth without merites, wherof  
they maye be garnyſhed with meri <sup>that they  
wel.</sup> tes alſo. And it is not truely ſayde,  
that the entent and determinacion  
of wel woꝝkyng is not in the electe.  
For the gyftes of vertues ca not be  
ydle. Thus ſe you that luyth ſayth  
whereby ye are ingraſſed in Chriſte,  
bryngethe forth good woꝝkes. Ney-  
ther is true repentāce, ſyncer faith,  
vnſayned loue in you, yf good & chri-  
ſten woꝝkes do not followe your con-  
uerſion. Yea they that boſt of ſayth  
and brynge not forth the woꝝkes of  
ſayth, derogate mucche the glōꝝpe of  
ſayth, & cauſe the true and chriſtian  
ſayth to be ſlaundered & yll reported  
amonge the which neuer taſted, nor  
yet at any tyme in theyꝝ hertes felte  
what a pꝛecious thyng, and of howe  
great ſtrength effycacy & power, the  
ſyncere ſaythe is. Therfoꝛe yf youre  
ſayth

sayth be not accompanied wyth good  
wozkes, youre sayth is dead, as S.  
Ja. sayeth, þis is to saye, it is a true  
chrysten sayth no more, than a dead  
corse is a man. For that sayth, which  
is approued before God, worketh by  
charite, & charite cā not be ydle, but  
brasteth out into good wozkes, whā  
so euer it seeth an occasiō gyue. who  
can loue his neyghbour, & suffer him  
to peryshe for want of his helpe?  
Therefore is a saythfull man compa.  
red in þ first Psalm to a tree, which  
is planted by the waters syde, & bryn  
geth forth her fruytes in due tyme.  
I am the true vyne, sayeth Crise, &  
ye are the braunches. He that aby  
deth in me, & I in hī, bryngeth forth  
much fruyte. Agayne he sayeth: He  
that beleueth i me, floudes of lyuif  
water should flowe out of his belly.  
Here se you that he which dwelleth  
i Christ by sayth, & beleueth in hī bryn  
geth forth plenty of good wozkes.

He

Cap. 4.

Gala. 5.

Joan. 15.

Joan. 7.

He therfore that is an vnfructfull  
tree, & bringeth forth no good frute,  
surely he beleueth not arighte in  
christe neyther hath he the Christen  
faythe, bothe and crake he neuer so  
much of it. E V S E. We thynke tha by  
your wordes, & good workes necessa  
rely follow the christen fayth, PHIL.  
Yea euen as necessarelye as the sha  
dow followeth the body, & death the  
lyfe. THEO. They than whiche lyue  
disiolutely, & without doyng of good  
workes, haue not the christen fayth.  
PHIL. No verely, no moore than a  
deade cole hath in it the vertue and  
strength of burnynge. CHRI. Ther  
fore ought al men not to quench the  
spiryte, but with all mayne & frâche  
courage to apply themselves to & di  
ligēt practyse of good workes. PHIL.  
Ye saye trueth, for as ye herd before  
we are the workemāshyp of God cre  
ated in Christ to good workes, which  
God hath prepared that we shoulde  
walke

James

1. The 1. 66

Ephe. 4.



walke in the. But I pray you notte  
a fewe thynges, which I wyl now  
declare vnto you concernynge this  
our dyshe & laste seruyce, I yste S.  
Paule sayeth: We are the workemā  
shyp of God. This sheweth that god  
made vs, and not we our selues. He  
wrought vs by his deuyne power.  
But by this workemanship not we  
only are made that beleue i god, but  
also the vnfaythfull, yea the verpe  
brute beastes, & wormes, with al thi  
ges contayned in heauen and earth.  
Therfore of this makynge haue the  
faythfull no more cause to reioyce,  
thā the vnfaythfull haue. Wherfore  
it doth followe: Created in christ Je  
sus. Beholde here is a newe creaciō.  
Here is another byrth. Here is a re  
generacion, whiche far differeth frō  
the olde nativite. Here are we made  
newe creatures. In whom, in Mo  
ses by the lawe: Nay verely, but in  
christ by fayth. By fayth are we re  
generate,

pl. lxxxix.

A double cre  
acion one in  
Adam, ano  
ther i christ

generate, borne a new, created agent  
in christe Iesus. Wherunto? Vnto  
wicked maners? Nay certes, but vn-  
to good workes. Note that he sayth,  
vnto good workes. They that are  
borne anewe in Christ thorow faith  
are created in hym to good workes.  
If ony man therfore be not studious  
of good workes: he is not created in  
christ, but remayneth still in y<sup>e</sup> crea-  
cion of Adam. But vnto what good  
workes is the faythefull created in  
Christe? vnto Rome runnyng? gad-  
dyng of pylgrimage? settynge bp of  
candels? gyldinge of your ymages?  
payntyng of tabernacles? buylding  
of monasteries? purchasyng of par-  
dons? & such other tryfelynge fanta-  
sies inuented of the ydle braynes of  
the Papistes for lucre sake? na be-  
rely. For these are no good workes in  
dede before god, but only so called to  
blynde the eies of carnall men with  
such goodly and godly tytles. Vnto

Good workes declare  
a man to be  
created a  
new i christ  
Iesus.

Good workes  
are not y<sup>e</sup> fa-  
cilest of m<sup>e</sup>  
but the co-  
mandmentes  
of God

G. J. what

What good workes than are they created? In good saythe, to those good workes, which God hath prepared y<sup>e</sup> we should walke in the. Marke that he sayth, which God hath prepared, & not that man inuented. In them should we walke, y<sup>e</sup> is to saye, labour dayly more and more to fulfyl them, & neuer to cease vntyl we waxe auient & perfecte in the accomplisment of Gods wyl. THEO. We thake you right hertely for the declaraciō of this texte. For we perceyue nowe our duety better than euer we dyd before. EVSE. But what are those good workes, whiche God hath prepared that we shoulde walke in the? PHIL. His commaundementes. We read that the Jewes sayd to Christ, what shal we do, that we may worke the workes of God? Christ answered & sayde to the: This is y<sup>e</sup> worke of God that ye beleue in hym, whom he hath sent. This is the greatest & moost



most principal worke of God, & ye be  
leue in his only begottē sōne Iesus  
Christ. He that truly fulfilleth this  
worke, doth very easely accōplysh y<sup>e</sup>  
residue. For oute of this worke, as  
out of y<sup>e</sup> head fountayne, do all other  
workes of God spryng & procede. Yf  
y<sup>e</sup> cāst beleue, sayth Christ, al thīges  
are possible to hym & beleueth. He &  
beleueth truly in christ, abuseth not  
the name of God, prophaneth not y<sup>e</sup>  
Sabboth daye, dishonoreth not the  
magistrates of the publygue weale,  
contēneth not the ministers of gods  
worde, despyseth not his parentes &  
superiours, killeth not, cōmytteth  
not adultrye, stealeth not, beareth no  
false wytnes, coueteth not his neygh  
bours goodes, but rather doth y<sup>e</sup> cō-  
trary, hatyng y<sup>e</sup> vyce, & enhalsyng y<sup>e</sup>  
vertue. He mortifyeth oīde Adā. He  
maketh the body subiecte to the spi-  
rite w<sup>th</sup> the moderate vse of eatyng &  
drynkyng. He exercyseth himselfe in  
Gal. god

True sayth  
in christ is  
the mother  
of all good  
workes.

Math. ix.

Lerne here  
the churche  
and true  
good workes.

godly meditacions, in readyng the  
holy scriptures, in offryng bp pray-  
ers & thanks continually to God.  
He socoureth the pooze members of  
christ. He leueth no man confortles.  
He goeth about to hurte no mā, but  
studieth to pꝛofytte all men. He wis-  
sheth & pꝛocureth no lesse goodnes to  
other, than he dothe to him selfe. To  
be shorthe all his whole lyfe tyme, he  
doth nothyng els thā dye to synne,  
& lyue vnto righteousness. These are  
the workes of God, wherin so many  
as are created i Christ, ought vnfa-  
redly to walke. These are y<sup>e</sup> workes  
of God, which ledeth to heuē, which  
thorow christ we deserue y<sup>e</sup> reward of  
euerlastig lyfe. In these workes ther-  
fore (most dere brothꝛē) exercise your  
selues both daye & nyght. Beleue in  
God, loue God, feare God. Cōfesse hī  
frō y<sup>e</sup> very herte to be y<sup>e</sup> alone & true  
God. Knowledge him to be your on-  
ly & oīufficiēt sauour. In al aduer-  
site

site flye vnto his moost blessed name  
as vnto a stronge Bulwarke. Haue  
youre hertes at peace with God.

Scudy daye and nyght in the LOR-

*psa. i.*

DES lawe. Exercyse faythfull & con-

tinuall prayer. Procure in all thyn-

ges the glory of God. Honour youre

moost victorious Prynce, & redoub-

ted kynge. Be faythful to hym both

in herte, worde & dede. Do nothyn-

g that may in any poynt derogate his

graces honour. Know that he that

resisteth him, resisteth y<sup>e</sup> ordinaunce

of God, & getteth to hyselſe dānaciō.

Honour also al the magistrates that

are sent & appoynted of hym. Your

parentes & superiours haue ye in re-

uerence. Manslaughter, adultrye,

theſte, false wytnes, carnall concu-

piſcence, & all the workes of y<sup>e</sup> fleſhe

hate ye, & vtterly caſt the from you.

To conclude, loke for thoſe thyn-

ges that are aboue, & not for thoſe that

are vpon the earth. Lyue no more to

G. iiii. youre

*Admoniti-  
ous for true  
obedience to-  
ward y<sup>e</sup> kyn-  
ges grace.*

*Rom. xiii.*

*i. Pet. ii.*

*Col. iii.*



Rom. iii.

This tyme  
hath greate  
nede of good  
woorkes.

your selfe, but to hym that dyed for  
your synnes, & rose agayne for your  
iustificacion. CHRI. We wyl to the  
uttermoost of our power laboure to  
accomplishe youre moost godly ad-  
monitions. PHIL. Laboure and God  
wyl helpe. And to saye the trueth to  
you, it was neuer more nedefull for  
christen men to brynge forth good &  
christen woorkes, than it is at thys  
tyme. You se (thankes be to God) &  
the deuynne scrypture is come nowe  
amonge vs more plenteouslye than  
euer it was before, insomuch & nowe  
it is lawefull for all men to reade it,  
heare it, take of it, so that it be done  
reuerently. This hath God vnfa-  
mely brought to passe by his welbe-  
loued seruaunt & our kynge Henry  
the eyght a Prynce of mooste noble  
fame & immortal glorie. Ye se againe  
that this worde of God hath many  
enemies, whiche both labour to sup-  
presse that, & also so many as syncer-

by professe it. Ye se that theyse aduer<sup>The enemy</sup>  
saries of Gods worde haue no other<sup>es of Gods</sup>  
pleasure than to haue an occasion worde.

bothe to blaspheme the worde, and  
also the earnestte fauourers of it. Be  
hold, say they, are these Gospellers?  
Are these professours of gods word?  
Are theyse they h mayntayne Gods  
trueth? Perysshe mought they with  
theyr Gospel. For they wyl not fast  
nor praye, nor gyue almes, nor vse a  
ny kynde of vertue. Theyse, whome  
they cal Pharises, do much excel the  
in euery degree of godly luyng.

They wyl shewe them selues confor  
mable to no poletyke ordinaunee.

They hunte carnall libertye. They  
seke to synne freely and without pu  
nyshement. Theyr whole relygion  
consisteth in breakyng mens lawes  
and auncient customes. Farewell  
they therfore with theyr gospel. We  
wyl followe our fore fathers. This  
and such lyke talke is hearde dayely

G.iiij. among

2 pbc. b.

A. 10 Oct. 12.

amonge the enemies of Gods word.  
Therefore oughte they y loue Gods  
trueth to walke circūspectly, seynge  
the dayes are euell, as S. Paule sai  
eth, & to haue an honest conuersaciō  
amonge Goddes enemies, that they  
which backbyte them as euell doers,  
maye se theyr good works, & prayse  
God in the daye of visitacion. For so  
is the wyll of God, sayeth S. Peter  
that with well doyng ye should stop  
the mouthes of ygnorant men, as  
free, & not as though ye toke lyber-  
ty for a cloke of maliciousnes, but e-  
uen as the seruaūtes of God. Which  
thyng (moost dere brothers) woulde  
God ye would do, that by your ver-  
tuous conuersacion ye myghte not  
plucke men from, but vnto the gos-  
pe l, not dishonour but honour god,  
not hynder but promoue the Euan-  
gelicall trueth, that with one mynd,  
herte, wyl, tonge & dede we al might  
together professe one God and one  
trueth.



trueth. Than should God be glorifi-  
ed among vs. Thā should his moost  
blessed worde be enhailed of all men.  
Than shoulde we vnder one kynge  
liue i an vnite, peace & cōcord of chri-  
sten religion, without ony scisme, he-  
resy, or dissencion. Than myghte we  
well saye, that the true repentance  
and syncer fayth, wherby a christen Rom 8.  
Gala. 3.  
man is iustified in the syght of God  
were in vs. For so long as we conti-  
nue i our old wickednes, & amēd not  
our maners, certes neyther true re-  
pentance, nor christen faythe is in  
vs. and to saye the trueth, neyther  
haue we ony parte of Christ or Chri-  
stes merytes, but pertayne styll to  
Satan & his synfull synagoge. For  
as S. Iohn sayeth: If we saye, that 1. Iohn. 1.  
we haue fellowshipp with God, & yet  
walke in darknes, we lye & performe  
not the trueth. But & if we walke in  
lyghte, euen as he is in lyghte, than  
haue we fellowship w him, & p bloud  
of

Rom. xlii.  
Cii. ii.

of Iesus Christ his sone, maketh vs  
cleane fro all synne. Therfore (deare  
ly beloued) let vs cast awaye the wor  
kes of darkenes, walke in the lyghte  
of Gods trueth, lyue accordyng to  
our vocacion, garnyshe the doctryne  
of christ our sauour with godly ma  
ners, & so in al pointes institute and  
order oure lyfe accordyng to Gods  
wyl, that we maye be that same in  
lyfe & dede, that we desyre to be re  
ported, that is to say, perfecte & true  
christen men both in herte, word and  
dede. So maye we be certayne in  
this lyfe to haue God a merciful fa  
ther vnto vs thozowe Iesus Christ  
his sonne, & after the departing out  
of this world to enioye the glorvous  
syght of the moost blessed Godhead,  
& there to remayne in ioye & glozve,  
worldes without end. Amen. Thus  
endeth youre bancket. E V S E. Pray  
seu be the LORDE for it. THEO. Both  
now & euermore. CHRI. For he alone

is

is worthy all honoure & glory. PHIL.  
If it shall please you, I wyll nowe  
gather togyther in few wordes that  
which hitherto I haue dispersed in  
many, that they may the more easily  
remayne in your brest. THEO. I pray  
you let it be so. PHIL. In your fyrste  
dyshe I ministred vnto you y know  
ledge of your selues, & declared what  
ye are by Adā, that is to say, chylde  
of wrath, all carnall, & wout the spi-  
rite of God, as S. Austen sayth, let  
no man stand in his owne conceyte.  
For of his owne, he is very Satan,  
but of Gods, he is blessed. What is  
this to saye, of his owne, but of his  
synne? Take away the synne, which  
is thynne, & the righteousnes, saye th  
god, is of myne. For what hast thou,  
that thou hast not taken? In your  
seconde dyshe ye receyued the know-  
ledge of Goddes fauour toward you  
frely thorow Iesus Christ. In your  
thyrde dyshe, ye perceyued, by what  
means

Ab: et: reber:  
fali: fal: thin  
ges: sp: onem  
of be: to: e.

In Ioan.  
Trac. xlii.  
Cap. 26

1. Cor. iiii.



**Eph. ii.**

**1. an. xv.**

meanes ye may obtayn this fauour  
of God, verely by true repentaunce  
& syncer fayth. In your fourth dish,  
I proued vnto you that of this your  
repentaunce & fayth, workes muste  
nedes followe, yea & that those wor-  
kes, whiche God hath prepared that  
we should walke in them. Here is in  
few wordes concluded y<sup>e</sup> whole sūme  
of your banquette. I praye you loke  
that ye both remēber these thynges  
well, & also exercyse them in your ly-  
uynge. **EVSE.** We wyll labour to the  
bttermooste of oure power. And be-  
cause we can do nothyng withoute  
the helpe of God, we shall at all hou-  
res with synie and sure faith moost  
instantly desyre God to worke tha t  
thynges in vs by his holye spirite, y<sup>e</sup>  
he commaundet he vs to do, that we  
maye neyther thyncke, breathe, speke  
or do ony thing, but that may turne  
to his glozy. **PHIL.** It is godly spo-  
ken. This one thyng then remay-  
neth

neth, that we gyue God thanks for  
this our bancket. **CHR I.** I pray you,  
let it be so.

**T**he thanks geynge.  
**PHILEMON.**

**P**Rayse, honour and glory be  
vnto the (**O** heuēly father) **Joan. 3i.**  
which at this tyme hast fed  
\* \* \* us w<sup>th</sup> meate, not þ<sup>e</sup> perissheth  
but þ<sup>e</sup> abydet h into everlasting lyfe.  
Graunte (**O** good God) that we ha-  
uynge the knowele dge of thy word,  
maye also practyse the same in oure  
conuersacion, that we both intierly  
louyng and vnsaynedly lyuyng thy  
holy word, maye after this lyfe lyue  
w<sup>th</sup> the in that lyfe, which is immor-  
tall. **THEO. Amen. EVSE.** So be it.  
**CHR I. LORD** let it so come to passe.  
**PHIL.** Seynge that accordyng to  
the commaundemēte of Chryste, we  
haue nowe fyrste soughte the kynge **Math. 22.**  
**dome**

dom of God, & the righteousness thereof, & haue fedde our soules with this celestiaall bancket of Gods worde, I praye you nowe vouchesafe to come with me, and take such poore repast for the sustenance of your body, as it hath pleased God to prepare for vs. THEO. We gyue you right hertty thâkes. EVSE. I pray God y<sup>e</sup> we may once recōpense your kyndnes. PHIL.

My power is smale, but my wyll is muche, followe me I beseech

you. CHRJ. Praise be the  
LORD for this our most  
cōfortable bancket.

THEOPHILE.

AMEN.



**G**yue the glory to God  
alone.



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